

Thomas F. Torrance

SCS #1287

THE KEY OF HEAVEN;

OR, A

POSEY OF PRAYERS,

SELECTED FROM

Catholic Authors.

FOURTEENTH EDITION.

To which are added,

G O T H E R ' s

INSTRUCTIONS AND DEVOTIONS

FOR CONFESSION AND COMMUNION.

The just man's prayer is the key of heaven: our petitions ascend to God, and his mercies descend to us. - - - - - St. Aug.

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TABLE OF FEASTS, &c.

throughout the Year.

N. B. Those of Obligation are in Capitals.

January.

1 CIRCUMCISI-
ON.

6 EPIPHANY.

February.

2 Purification.

24 St. Matthias,

25 In Leap Years.

March.

19 St. Joseph.

25 ANNUNTI-
ATION.

April.

23 St. George.

May.

1 SS. Philip and
James.

3 Finding of the
Holy Cross.

June.

24 Nativity of St.
John Baptist.

29 SS. PETER and
PAUL.

July.

25 St. James.

26 St. Ann.

August.

10 St. Laurence.

15 ASSUMPTI-
ON.

24 St. Bartholomew

September.

8 Nativity B. V. M.

21 St. Matthew.

29 St. Michael.

October.

28 SS. Simon and
Jude.

November.

1 ALL SAINTS.

30 St. Andrew.

December.

8 Concept. B. V. M.

21 St. Thomas.

25 CHRISTMAS-
DAY.

26 St. Stephen,

27 St. John.

28 H. Innocents.

29 St. Thomas of
Canterbury.

MOVEABLE FEASTS.

EASTER-MONDAY and TUESDAY, ASCENSION-DAY, WHITSUN-MONDAY and Tuesday, CORPUS-CHRISTIDAY.

FASTING DAYS.

1. The Forty Days of Lent.

2. The *Ember-days*, being the *Wednesday*, *Friday* and *Saturday* of the first week in *Lent*; of *Whitsun-week*; of the third week in *September*, and of the third week in *Advent*.

3. The *Wednesdays* and *Fridays* of the four weeks of *Advent*.

4. The *Vigils* or *Eves* of *Whitsuntide*, of the feast of *SS. Peter and Paul*, of the *Assumption* of the *B. V. M.* of *All Saints*, and of *Christmas-day*.

N. B. When any fasting-day falls upon a Sunday, it is observed on the Saturday before.

DAYS OF ABSTINENCE.

1. The Sundays in *Lent*. 2. The three *Rogation-days*, being the *Monday*, *Tuesday*, and *Wednesday*, before *Ascension-day*. 3. *St. Mark*, April 25, unless it falls in *Easter-week*. 4. The *Fridays* and *Saturdays* out of *Lent*, and the *Ember-weeks*, or such as happen to be *Vigils*: but should *Christmas-day* fall upon a *Friday* or *Saturday*, it is not abstinence.

N. B. The Catholic Church commands all her children upon Sundays and Holidays to be present at the great Eucharistic Sacrifice, which we call the Mass, and to rest from servile work on these days, and to keep them holy. 2dly, She commands them to abstain from flesh, on all days of fasting and abstinence: and on fasting days to eat but one meal. 3dly, She commands them to confess their sins to their pastor at least once a year. 4thly, She commands them to receive the blessed sacrament at least once a year, and that at Easter, viz. between Palm-Sunday and Low-Sunday, as may be seen from the following Extract.

The 4th Council of Lateran, Can. 21. ordains,
 “ That every one of the faithful of both sexes,
 “ after they come to the years of discretion, shall
 “ in private faithfully confess all their sins, at
 “ least once a year, to their own pastor; and
 “ take care to fulfil, to the best of their power,
 “ the penance enjoined them; receiving reverently,
 “ at least at Easter, the Sacrament of
 “ the eucharist, unless perhaps, by the counsel of
 “ their pastor, for some reasonable cause, they
 “ judge proper to abstain from it for a time;
 “ otherwise, let them be excluded out of the
 “ church whilst living, and when they die, be
 “ deprived of christian burial.”

The Manner of Lay Persons baptizing an
 Infant in Danger of Death.

TAKE common water, pour it on the head
 or face of the child, and whilst pouring it,
 say the following words :

“ I baptize thee, in the Name of the
 “ FATHER, and of the SON, and of the
 “ HOLY GHOST. Amen.”

Note. Any person, whether man, woman,
 or child, may baptize an infant in case of
 danger of death.

A TABLE OF MOVEABLE FEASTS.

<i>Year of our Lord</i>	<i>Septua- gesima Sunday</i>	<i>Ash- wednes day.</i>	<i>Easter- Sunday</i>	<i>Whit- Sunday</i>	<i>Sun. after Pent</i>	<i>1st Sun of Advent</i>
1819	Feb 7	Feb 24	Apr 11	May 30	25	Nov 28
1820	Jan 30	Feb 16	Apr 2	May 21	27	Dec 3
1821	Feb 18	Mar 7	Apr 22	Jun 10	24	Dec 2
1822	Feb 3	Feb 20	Apr 7	May 26	26	Dec 1
1823	Jan 26	Feb 12	Mar 30	May 18	27	Nov 30
1824	Feb 15	Mar 3	Apr 18	June 6	24	Nov 28
1825	Jan 30	Feb 16	Apr 3	May 22	26	Nov 27
1826	Jan 22	Feb 8	Mar 26	May 14	28	Dec 3
1827	Feb 11	Feb 28	Apr 15	June 3	25	Dec 2
1828	Feb 3	Feb 20	Apr 6	May 25	26	Nov 30
1829	Feb 15	Mar 4	Apr 19	June 7	24	Nov 29
1830	Feb 7	Feb 24	Apr 11	May 30	25	Nov 28
1831	Jan 30	Feb 16	Apr 3	May 22	26	Nov 27
1832	Feb 19	Mar 7	Apr 22	Jun 10	24	Dec 2
1833	Feb 3	Feb 20	Apr 7	May 26	26	Dec 1
1834	Jan 26	Feb 12	Mar 30	May 18	27	Nov 30
1835	Feb 15	Mar 4	Apr 19	June 7	24	Nov 29
1836	Jan 31	Feb 17	Apr 3	May 22	26	Nov 27
1837	Jan 22	Feb 8	Mar 26	May 14	28	Dec 3
1838	Feb 11	Feb 28	Apr 15	June 3	25	Dec 2
1839	Jan 27	Feb 13	Mar 31	May 19	27	Dec 1
1840	Feb 14	Mar 4	Apr 19	June 7	24	Nov 29
1841	Feb 7	Feb 24	Apr 11	May 30	25	Nov 28
1842	Jan 23	Feb 9	Mar 27	May 15	27	Dec 27
1843	Feb 12	Mar 1	Apr 16	June 4	25	Dec 3
1844	Feb 4	Feb 21	Apr 7	May 26	26	Dec 1
1845	Jan 19	Feb 5	Mar 23	May 11	28	Nov 30
1846	Feb 3	Feb 25	Apr 12	May 31	25	Nov 29

PLENARY ✠ INDULGENCES

Granted to the Faithful in the four Districts of England.

AN INDULGENCE is not a leave to commit a sin, nor a pardon of future sins, nor indeed, properly speaking, any pardon of sin at all; but it is only a remission of the whole or a part of the temporal punishment that often remains to be suffered for sins, which, as to their guilt and eternal punishment, have been already remitted.

For the validity and effect of an Indulgence, it is not only necessary that there be a competent authority in him who grants it, and a just ground or motive for the grant; but it is also necessary, on the part of him who obtains it, that he renounce and be sincerely sorry for all his sins, that he be in the state of grace, and that he duly perform all the conditions prescribed.

Hence Indulgences, so far from withdrawing sinners from performing good works, serve to excite and encourage them to greater fervour in the practice of them. They must apply for the benefit of Indulgences with a penitential spirit, with a sense of the great debt of punishment they have contracted by their sins, and with earnest petitions to be discharged from it, through the merits and satisfactions of Christ, by the power of the keys which he has committed to his Church. If this debt be not paid by penitential sufferings or graciously remitted by Indulgences in this life, it will, after death, retard the entrance of a soul into the kingdom of Heaven, until the last farthing be paid in the prison of purgatory.

Of Indulgences some are called Plenary, which when fully obtained, remit the whole debt of temporal punishment that remained due on account of past sins; others are of a certain number of years or days, which, when fully obtained, remit so much of the debt of temporal punishment, as would have been discharged by the performance of so many years or days of Canonical Penance.

The Holy See Apostolic, considering the spiritual necessities of the Catholics in this kingdom, has been graciously pleased to authorize the Rt. Rev. Vicars Apostolic to grant to the Faithful committed to their charge in their respective districts, the following Plenary Indulgences, on certain specified conditions, leaving to their choice the seasons or solemnities which they shall think proper to appoint for this purpose. With respect to the publication of Indulgences granted to religious orders, Pope Benedict XIV. has established the following rule, (Num. 23, Reg. obs. in Ang. Miss.) “For the good of the English Mission, all acts of piety are approved, Prayers, Fasts, and meritorious works, which are approved of by the Holy Roman Church. But as to the INDULGENCES annexed to these works, by virtue of the privileges which have been granted by Popes to any religious order, they are **SUSPENDED.**”

The undersigned Vicars Apostolic, in virtue of the authority imparted to them by the Holy See, grant to the Faithful throughout the kingdom of England the following Plenary Indulgences, at the seasons and on the conditions appointed and specified below, which are to be observed uniformly in all the four districts.

The Seasons for Plenary Indulgences are,

I. CHRISTMAS-DAY, and the twelve days following, to the day of the Epiphany, inclusively.

II. The FIRST WEEK of LENT, beginning with the first Sunday, and ending with the second Sunday, inclusively.

III. EASTER, i. e. from PALM-SUNDAY, inclusively, to LOW-SUNDAY, inclusively.

IV. From WHIT-SUNDAY, inclusively, to the end of the Octave of CORPUS CHRISTI.

V. The FEAST of SS. PETER and PAUL, and during the Octave.

VI. From the Sunday, inclusively, preceding the Festival of the ASSUMPTION of the B. V. MARY to the 22d day of August, inclusively. But if the Festival of the ASSUMPTION fall on a Sunday, the Indulgence begins on that day.

VII. From the Sunday, inclusively, preceding the Festival of St. MICHAEL, to the Sunday following, inclusively. But if the Festival of St. MICHAEL fall on a Sunday, the Indulgence begins on that day.

VIII. From the Sunday, inclusively, preceding the Festival of ALL SAINTS, to the 8th day of November, inclusively. But if the Feast of ALL SAINTS fall on a Sunday, the Indulgence begins on that day.

CONDITIONS of the II. IV. and VIII. are,

1. That the faithful confess their sins, with sincere repentance, to a Priest approved by the Bishop.

2. That they worthily receive the Holy Communion.

3. That if their state and condition allow it, they give some alms to the poor, either on the eve or on the day of their communion.

4. That on the day of their communion, they offer up some prayer to God, for the whole state of the Catholic Church throughout the world; for the bringing back all straying souls to the fold of Christ; for the general peace of Christendom, and for the blessing of God upon this nation.

Conditions of the I. III. VI. and VII. are,

1. That the faithful confess their sins, with sincere repentance, to a priest approved by the Bishop.

2. That they worthily receive the Holy Communion.

3. That they visit some Chapel or Oratory, where Mass is celebrated, and pray to God for the peace of the Church.

4. That they be in a readiness of mind to assist the poor with alms in proportion to their abilities; or to frequent catechism and sermons as often as they can do it without great inconvenience; or to afford their assistance to the sick, or to such as are near their end, out of the motive of Christian charity.

Note. It is not required, for the gaining these four indulgences, granted by Pope Benedict XIV. that these works of mercy, corporal or spiritual, or the assisting at catechisms and sermons, should be done on the same day with the communion; but only that persons be then in a disposition or readiness of mind to do these things, or some of them at least, when they may have an opportunity.

The Conditions of the V. are,

1. That the faithful confess their sins, with sincere repentance, to a Priest, approved by the Bishop.

2. That they worthily receive the Holy Communion.

5. That, for some space of time, they pray to God with a sincere heart, for the conversion of infidels and heretics, and for the free propagation of the holy faith.

London, Feb. 22, 1810.

✠ *William Acanthen, V. A.*

✠ *John Centurien, V. A.*

✠ *John Castabalen, V. A.*

✠ *Bernard Peter Thespien, V. A.*

The principal Festivals expounded.

SUNDAY was dedicated by the apostles to the more particular service and honour of Almighty God, and transferred from Saturday, the Jewish Sabbath, which they then abolished, to the day following, in memory that Christ our Lord rose from the dead, and sent down the Holy Ghost on that day, whence it is called the Lord's Day; and Sunday, from the heathens dedicating it to the sun.

1 Jan. *The Circumcision of our Lord* is called New Year's Day, from the Romans beginning their year on it. This Feast is instituted by the Church in memory of our Lord's circumcision on the eighth day after his nativity, according to the precept of the Old law, *Gen. xvii. 12.* when he was called Jesus, as the angel had foretold, *Luke i. 32.* and began to shed his infant blood by the stony knife of circumcision.

6 Jan. *Epiphany of our Lord* is a feast

solemnized in memory and honour of Christ's manifestation to the Gentiles by an extraordinary star, which conducted the three kings from the east to adore him in the manger, where they presented him with gold, myrrh, and frankincense, in token of his regality, humanity, and divinity, or of his being God, King, and Man. The word *Epiphany* is derived from the Greek, and signifies a *manifestation*. It is also called Twelfth-day, on account of its being celebrated the twelfth day after Christ's birth, exclusively. On the same day are commemorated our Saviour's baptism, and his first miracle of turning water into wine at the wedding of Cana, in Galilee.

12 Jan. St. Bennet, surnamed *Biscop*, was the venerable Bede's master, and abbot of Ware, near Durham. After he had five times visited the Apostolic See, and thence obtained very large and ample privileges, for two stately monasteries which he had erected in honour of God, and in memory of the apostles Peter and Paul, he reposed in our Lord in a venerable old age, replenished with sanctity, anno 703, and was buried in the monastery of St. Peter. He was the first that united the Benedictines or Black Monks of our island into one body, and is therefore venerated by that illustrious order as chief patron of the English congregation.

25 Jan. *Conversion of St. Paul*, is a feast instituted by the Church, to perpetuate the memory of his miraculous conversion, which happened on this day in the 35th year

of Christ, as he was going with letters from Jerusalem to Damascus, to persecute the Christians, when he was suddenly arrested by a voice from heaven, which of a persecutor rendered him an apostle, *Acts ix.*

2 Feb. *The Purification of the B. Virgin, or Candlemas-day*, is a feast in commemoration and honour, both of the presentation of our blessed Lord, and the purification of our Lady in the temple of Jerusalem, the fortieth day after her happy delivery, performed according to the law of Moses, *Lev. xii.* It is called *purification*, from the Latin word *purifico*, which signifies to purify; not that the blessed Virgin had contracted any thing by her child-birth which needed purifying, (being the mother of Purity itself), but because other common mothers were by this ceremonial rite, freed from the legal impurity of child-birth, and to which, out of her great humility, she submitted. It is also called *Candlemas-day*, because before *mass* on that day, the Church blesses her candles for the whole year, and makes a procession with blessed candles in the hands of the faithful, in memory of the light wherewith Christ illuminated the whole Church at his presentation, when old Simeon styled him *a Light to enlighten the Gentiles, and the glory of his people Israel*, *Luke ii. 32*

Septuagesima, Sexagesima, and Quinquagesima Sundays, are days set apart by the Church, for acts of penance and mortification, and a certain gradation or preparation

to the devotion of Lent, being more proper and immediate to the passion and resurrection of Christ; taking their numeral denominations from their being about seventy, sixty, and fifty days before Easter.

Shrovetide signifies the time of confession; for our Saxon ancestors used to say, *We will go shrift*; and in the more primitive times, it was the custom of all good Christians then to confess their sins to a priest, the better to prepare themselves for a holy observance of Lent, and worthily receiving the blessed sacrament at Easter.

Ash-Wednesday is a day of public penance and humiliation in the whole Church of God, so called from the ceremony of blessing ashes, wherewith the priest signs the people with a cross on their foreheads, giving them this wholesome admonition: *Remember, man, that thou art dust, and into dust thou shalt return*, Gen. iii. 9. to remind them of their mortality, and prepare them for the holy fast of Lent. The ashes are made of the palms blessed on the Palm-Sunday of the preceding year.

Lent, in Latin, is called *Quadragesima*, because it is a fast of forty days, (except Sundays, which are only abstinence) instituted by the Church, in grateful commemoration of Christ's fasting forty days in the desert.

Passion Sunday, so called from the passion of Christ then drawing nigh, was ordained by the church more closely to prepare us for a worthy celebration of that solemnity.

On this day the crucifixes, &c. are covered in churches with a mourning colour; both to commemorate our Saviour's going out of the temple and hiding himself, and to dispose us to compassionate his sufferings.

Palm Sunday, in memory and honour of our Lord's triumphal entry into Jerusalem, is so called from the palm branches strewed under his feet by the Hebrew children, crying *Hosanna to the Son of David*, Matt. xxi. And therefore this day the church blesses palms, and makes a solemn procession, in memory of that humble triumph of our Saviour, the people bearing palm branches in their hands.

Maundy-Thursday, in memory of our Lord's last supper, when he instituted the blessed sacrament of his precious body and blood, is so called from the first word of the anthem, *Mandatum*, &c. John xiii. 34. *I give you a new command, that you love one another, as I have loved you*; which is sung on that day in the choir, when the prelates begin the ceremony of washing the people's feet, in imitation of Christ's washing those of his disciples, before he instituted the blessed sacrament.

Good-Friday is the anniversary of that most sacred and memorable day on which the great work of our redemption was consummated, by our Saviour Jesus Christ, on his bloody cross, between two thieves, on mount Calvary, near Jerusalem.

On *Thursday*, *Friday*, and *Saturday* in Holy Week, the offices called *Tenebræ* were

formerly mournfully sung, in lamentation of our Lord's passion. But because these offices are now anticipated on the evenings of Wednesday, Thursday, and Friday, they have obtained the name of *Tenebræ days*, from that *tenebræ*, or *darkness*, which overspread the face of the earth at the time of his passion; for which end also the lights are extinguished; and after some silence at the end of the offices, a noise is made to represent the rending the veil of the temple, and the disorder in which all nature was involved at the death of our divine Redeemer.

The four *Ember-Weeks*, in Latin *Quatuor tempora*, are times of public prayer, fasting, and procession, partly instituted for the successful ordination of priests and ministers of the church, and partly to beg and give thanks to God for the fruits of the earth. *Ember* is derived from the Greek word *emera*, a day; others call them *Ember-days*, from the ancient religious custom of eating nothing on those days till night, and then only a cake baked under the embers, called ember-bread.

The *Wakes*, or *Country Feasts*, which are usually observed on the Sunday next after the Saint's day on which the parish church is dedicated, took their origin from the following part of a letter written by St. Gregory the Great to Mellitus, an abbot, who was sent into England with St. Augustin: "It may therefore be permitted the English, that on the dedication days, or other

“ solemn days of martyrs, they may make
 “ them bowers about their churches, and
 “ refreshing themselves, and feasting to-
 “ gether after a good religious sort, kill
 “ their oxen now to the praise of God, and
 “ increase of charity, which heretofore they
 “ were wont to sacrifice to the devil.”—

Bed. Eccl. Hist. cap. 30. They are called Wakes, because on the vigils of those feasts people were wont to awake at night from sleep, and go to prayers.

24 Feb. *St. Matthias*, chosen by the college of apostles to supply the place of Judas the traitor; he was crowned with martyrdom in Jewry, anno 74.

12 March. *St. Gregory*, surnamed the Great, on account of his admirable works and indefatigable labours; amongst which the sending over *St. Augustin*, with other holy monks of the order of *St. Benedict*, for the conversion of our island, is not to be considered as the least; for which he is worthily styled by *St. Bede* the apostle of England. He died anno 604.

17 March. *St. Patrick*, bishop and confessor, son of *Calphurnius*, a noble Briton of *Pembrokeshire*, being educated by his uncle, the great *St. Martin* of *Tours*, was ordained by *Pope Celestin*, anno 431, and sent to preach the gospel to the *Irish*, whose nation he converted, and became its apostle. He died full of sanctity and miracles, at the venerable age of 122, anno 491.

19 March. *St. Joseph*, the reputed father of our blessed Saviour, and spouse of our

blessed Lady ; he died in Judea, about the 12th year of Jesus Christ.

21 *March.* *St. Benedict* the Great, abbot and patriarch of monks ; who restored the almost decayed monastic discipline in the western church. The great light of his order as well as of the Church of God, *St. Gregory*, has left his life renowned for sanctity and miracles, with an authentic approbation of his rule, to posterity. He died at Mount Cassia, anno 542.

25 *March.* *Annunciation of our Lady* ; a feast in memory of the angel *Gabriel's* most happy embassy, when, by her consent, and the operation of the Holy Ghost, the Son of God became incarnate in her sacred womb.

Easter-day, in Latin *Pascha* : a great festival in memory and honour of our Saviour's resurrection from the dead on the third day after his crucifixion, *Matt.* xxviii. 8. It is called *Easter*, from *Oriens*, the East or Rising, one of Christ's titles : *And his name*, says the prophet *Zacharias*, chap. vi. 12. is *Oriens*. The Monday following is also kept holy, in memory of our Lord's first apparition after his resurrection ; which is commemorated on this day for the greater solemnity of the festival.

Low Sunday, in Latin, *Dominica in albis*, the Octave of *Easter-day*, is so called from the catechumen's white garments, emblems of innocence and joy, which they put on at their baptism, and solemnly put off this day.

Ascension-day, a feast solemnized in memory of Christ's glorious ascension into hea-

ven on the fortieth day after his resurrection, in the sight of his apostles and disciples, *Acts i. 9.*

23 April. St. George, a martyr of Capadocia, about the year 300, of whom the Roman Martyrology says, that the Church of God honours his glorious martyrdom amongst those of other martyrs. He was chosen in a special manner the chief patron of our English nation, at the instance of the glorious Prince Henry V. before he undertook his expedition for recovering France: when it was ordained by a provincial constitution that his feast should be kept holy, and observed with a double office and Octave throughout the whole nation.

25 April. St. Mark Evangelist, the disciple and interpreter of St. Peter. Writing his gospel at the request of the Christians at Rome, he took it with him into Egypt; first preaching at Alexandria, he founded that church; and afterwards being apprehended for the faith of Christ, was bound with cords, dragged upon stones, and shut up in a close prison, where he was comforted by an angelic vision, and an apparition of our Lord. Finally, he was called to heaven in the eighth year of Nero. On this day the long Litanies are said or sung, and abstinence from flesh is observed, to obtain the blessing of God on the fruits of the earth.

1 May. SS. Philip and James, apostles. After the first had converted almost all Scythia to the faith of Christ, being fastened to a cross, he was stoned to death, making a glorious end at Hieropolis, in Asia, anno 54.

The *second*, also called our Lord's brother, was the first bishop of Jerusalem, where, being thrown down from a pinnacle of the temple, his thighs broke, and struck on the head with a fuller's club, he gave up the ghost, and was buried near the temple, anno 63.

3 May. *Finding the Holy Cross*, otherwise called *Holy Rood-Day*. A feast in memory of the miraculous discovery of the holy cross whereon our Saviour suffered, by St. Helen, mother of Constantine the Great, anno 326, after it had been concealed by the infidels 180 years, who erected a statue of Venus in the place of it.

Rogation Week, the next but one before Whit-Sunday, is so called from *rogo*, to ask or pray; because on Monday, Tuesday, and Wednesday, the Litanies are sung, and abstinence from flesh is enjoined by the Church, not only for a devout preparative to the feast of Christ's glorious ascension and Pentecost, but also to supplicate the blessing of God on the fruits of the earth. The Belgians call it *Cruis*, or *Cross Week*, and so it is called in some parts of England; because when the priest goes on those days in procession, the cross is carried before him. In the north of England it is called *Gangweek*, from the *ganging* or processions then used.

Whit-Sunday, or *Pentecost*. A solemn feast in memory and honour of the descent of the Holy Ghost on the apostles in the form of tongues of fire, *Acts* ii. 3. *Pente-*

cost, in Greek signifies the *fiftieth*, being the *fiftieth day* after the resurrection. It is called Whit-Sunday from the catechumens being anciently clothed in white, and admitted on the eve of this feast to the sacrament of baptism. The old Saxons called it *Wied*, or *Holy Sunday*.

Trinity Sunday, the Octave of Whit-Sunday, is dedicated to the honour of the blessed Trinity; to signify that the works of our redemption and sanctification, then completed, are common to the three Divine Persons.

Corpus-Christi, the Thursday after Trinity-Sunday, is a feast instituted by the Church in honour of the blessed sacrament of the altar: it receives its denomination from the *body of Christ* substantially present therein. On this day, in all Catholic countries, that adorable sacrament is solemnly carried in procession, the priest and people expressing their highest devotion in hymns and prayers, accompanied by several other exterior testimonies of pious affection, such as music, flowers strewed along the streets, and their walls covered with the richest tapestries.

6 May. *St. John at the Latin Gate*, a solemnity instituted by the Church, to commemorate St. John the Evangelist's being by the command of Domitian brought prisoner from Ephesus to Rome, and there, by sentence of the senate, cast into a vessel of boiling oil, before the Latin Gate, from whence he came out more pure and vigor-

ous than when he was thrown in. This happened in the year 92.

26 *May.* St. *Augustin*, first archbishop of Canterbury, and monk of the order of St. Benedict, was sent over by St. Gregory the Great to preach the Christian faith to our nation. Having first converted Ethelbert, King of Kent, and afterwards, with others, sent as co-adjutors to him, reconciled the whole nation to the faith and law of Christ, he became our apostle. He died in the odour of sanctity, anno 608, and was buried in his own cathedral at Canterbury. His feast was formerly observed with the utmost solemnity throughout the diocese.

27 *May.* St. *Bede*, commonly called *Venerable*, for having illustrated the Church of God by his learning and piety, was sent to the monastery of SS. Peter and Paul, at Ware, near Durham, at the age of seven years, and educated in sound literature, as well as monastic discipline, under the pious care of St. Bennet Biscop. At thirty he was ordained priest by John, the ordinary of that diocese, at the appointment of Acco, Archbishop of York. He died anno 754, on the day of our Lord's ascension, and was buried in his own monastery, but afterwards translated to Ware, near Durham. His feast is now kept with a double office on the 29th of October.

11 *June.* St. *Barnabas*: born at Cyprus, and ordained apostle of the Gentiles by St. Paul, he travelled with him into many provinces, exercising the functions of preaching

the gospel committed to him; and lastly, going into Cyprus, there adorned his apostleship with a glorious crown of martyrdom anno 50. His body, by a revelation from himself, was found in the time of Zeno the Emperor, with St. Matthew's gospel in his own hand writing.

22 June. *St. Alban*; first martyr of our nation in the time of Dioclesian. He suffered martyrdom for entertaining a priest at Verulam, from him called St. Alban's, under Asclepiodatus, president of Britany, anno 303.

24 June. *Nativity of St. John Baptist*, our Lord's precursor, the son of Zachary and Elizabeth, who being as yet in his mother's womb, was replenished with the Holy Ghost.

29 June. *SS. Peter and Paul* are joined in one solemnity, because they were the principal co-operators under Christ in the conversion of the world; the first having converted the Jews, the other the Gentiles. They were both martyred at Rome, on the same day.

2 July. *Visitation of our B. Lady*; a feast instituted to commemorate the visit she paid her cousin St. Elizabeth, immediately after she had received the angel's message of the incarnation of the Son of God. It is celebrated at this time, when it is probable she returned to Nazareth, rather than at the exact time she undertook it, about Easter, because its observation at that holy season can scarcely be complied

with, on account of the many great solemnities then occurring. This feast was instituted by Pope Urban VI. anno 1385.

7 July. *Translation of St. Thomas of Canterbury*, a feast ordained by a provincial constitution in the time of Simon Islip, archbishop of Canterbury, to be solemnly observed and kept holy throughout the nation, in memory of his sacred relics being taken up and reposed in a most costly shrine, and placed in a more eminent part of his own cathedral, where they were had in great veneration, till the days of King Henry VIII. 1539.

25 July. *St. James*, called the Great, brother to St. John the Evangelist, was, about the feast of Easter, beheaded at Jerusalem by Herod Agrippa, anno 42. His relics were on this day translated to Compostella, in Spain, where they are held in great veneration, people resorting thither from all parts of Christendom, to pay their pious devotions, and fulfil their vows.

26 July. *St. Ann*, Mother of the blessed Virgin Mary.

27 July. *St. Joseph of Arimathea*, a noble senator, who having buried Christ, came out of Jewry into Britany with Joseph his son, and divers others, and obtained a little isle in Somersetshire of King Arviragus, now called Glastonbury, where building an oratory for himself and companions, and leading a solitary life, replenished with merits and old age, he reposed in our Lord, anno 82.

6 Aug. *Our Lord's Transfiguration*, when he appeared in glory on mount Thabor, between Moses and Elias, in presence of his three apostles, Peter, James, and John, *Matt. xvii.*

10 Aug. *St. Lawrence*, deacon to Pope Xystus II. was broiled on a gridiron for the faith of Christ, which cruel martyrdom he suffered with incomparable fortitude and patience, anno 253.

15 Aug. *Assumption of the B. V. Mary*, a feast in memory of her being taken up into heaven, both body and soul, after her dissolution; which by a constant tradition in the church, has ever been piously believed to have happened anno 36.

8 Sept. *The Feast of her Nativity*, of whom the Author of all life and salvation was born to the world.

24 Aug. *St. Bartholomew*, the apostle; having preached the gospel in India, and passing thence into the greater Armenia, after he had converted innumerable people to the faith, was barbarously flayed alive by command of King Astyages, and then beheaded, anno 44.

28 Aug. *St. Helen*, by birth an English woman, was mother to Constantine the Great, the first Christian Emperor, who first gave the example to other princes to maintain and extend the Church of God. She was daughter to Prince Coel, of Britany; and on account of her zeal for Christianity, became both worthy of an earthly and heavenly crown. Her sacred relics

were translated from Rome to Rheims, in France, where they are kept with due veneration. She died anno 366.

29 Aug. *The Beheading of St. John the Baptist*, by Herod Antipas, happened about the feast of Easter, though his memory be kept on this day, when his head was found the second time, and afterwards translated to Rome, anno 391, where it is kept with great devotion, in St. Silvester's church, near Campus Martius.

14 Sept. *The Exaltation of the Holy Cross*; when Heraclitus the Emperor having overcome Cosroe, King of Persia, brought it back in triumph to Jerusalem, anno 628.

22 Sept. *St. Matthew*, Apostle and Evangelist, after preaching the gospel in Æthiopia, was slain at the altar as he celebrated the divine mysteries, anno 44.

29 Sept. *Michaelmas*, a festival instituted in honour of St. Michael the Archangel, and of the nine orders of holy angels; to commend the whole Church of God to their patronage, and by whose charitable ministry we daily receive from God, as the original source, such innumerable benefits. It is called the Dedication of St. Michael, from the dedicating a church to him at Rome by Pope Boniface III. anno 606.

2 Oct. *St. Placid*, disciple of St. Benedict, and his brothers Euty chius and Victorin, and their virgin sister Flavia; also Donatus and Firmatus, deacons; Faustus, and thirty others, all monks and martyrs at Messina, in Sicily, who were murdered for the faith

of Christ, by Manachas the pirate, anno 541.

18 Oct. St. *Luke*, Evangelist, who, filled with the Holy Ghost, after he had endured many afflictions for the name of Christ, died in Bithynia, anno 74. His sacred bones were brought to Constantinople, and from thence translated to Padua.

28 Oct. SS. *Simon* the Canaan, and *Jude*, otherwise called Thaddeus. The first preached the gospel in Egypt, the latter in Mesopotamia; and afterwards going together into Persia, after having converted an infinite number of that nation to the faith, they accomplished their martyrdom, an. 68.

1 Nov. *All-Saints*, a solemnity in memory of all the saints; since the whole year is too short to afford a separate feast for each of them.

2 Nov. *All-Souls*, a day appointed by the Church for the living to offer up their prayers and suffrages for the repose of the souls of the faithful departed.

21 Nov. *The Presentation of our B. Lady* in the temple of Jerusalem at three years of age; a feast commanded to be observed by Pope Paul II. anno 1464.

30 Nov. St. *Andrew*, Apostle, after having preached the gospel in Thrace and Scythia, being apprehended by Egeas the proconsul, he was first imprisoned, then most cruelly beaten, and lastly fastened to a cross, whereon he lived two days preaching to the people. Having besought our Lord not to permit him to be taken down, encom-

passed with great light from heaven, he gave up his blessed soul at Patras, in Achaia, anno 69.

The four Sundays in Advent, preceding Christmas, were instituted by the Church with particular offices, commemorative of the benefits of our Saviour's coming to redeem the world by his happy birth.

8 Dec. *Conception of the glorious and ever B. V. Mary*, Mother of God; a feast first instituted by St. Anselm, Archbishop of Canterbury, anno 1070, and commanded afterwards by Sixtus IV. to be generally observed, anno 1476.

21 Dec. *St. Thomas*, Apostle: having preached the gospel to the Parthians, Medes, Persians, and Hyrcans, went into India, where he instructed the people in the Christian faith, for which, by the king's command, he was pierced through the body with lances, and gave up his blessed soul at Calamina, anno 44.

25 Dec. *Christ's Nativity*, a solemn festival, celebrated annually by the Catholic Church from the time of the apostles, in commemoration of our Saviour's birth at Bethlehem, called *Christmas*, from the *Mass* then celebrated in honour of his holy birth.

26 Dec. *St. Stephen*, the first martyr after Christ's ascension, was stoned to death by the Jews, anno 34.

27 Dec. *St. John*, Apostle and Evangelist: after writing his gospel in his banishment, and receiving his Revelations, lived to the time of Trajan the emperor, and both found-

ed and governed the church of Asia. Finally, worn out with old age, he died at Ephesus, aged 93, anno 68, and was buried near the same city.

29 Dec. *Holy Innocents*, a feast in commemoration of the infants barbarously slaughtered by Herod, when he sought to take away the life of our blessed Saviour. It is also called *Childer-Mass-Day*, from the particular commemoration of those martyred children in the Mass of that day.

29 Dec. *St. Thomas*, Archbishop of Canterbury, and patron of the English clergy, for maintaining the privileges of the Church of God, was martyred at Vespers in his own cathedral, anno 1170.

The several festivals of other saints are instituted by the Church, to honour God in his saints, and to teach us to imitate their virtues, and honour their martyrdom and sufferings for the faith of Christ.

An Explanation of the Colours used by the Church at divine Service.

WHITE is used on the Feasts of our Lord, of the blessed Virgin, and of all such Saints as are not Martyrs.

Red is used at Whitsuntide, on the Invention and Exaltation of the Cross, and on the Feasts of the Apostles and Martyrs.

Purple or *Violet*, the penitential colour, is used on all the Sundays and Ferias of Advent, the penitential time from Septuagesima till Easter; and on Vigils, Ember and Rogation-days, when the Office is of them.

The *Green* is used on all Sundays and Fe-

rias* from Trinity Sunday to Advent, exclusively, and from the Octave of the Epiphany to Septuagesima, exclusively, whenever the Office is of the Sunday; but in the Paschal time *White* is used.

The *Black* is used on Good-Friday, and in Masses for the Dead, which may be said on any day which is not a Sunday or a Double, except from Palm-Sunday to Low-Sunday, and during the Octaves of the Epiphany, or of Pentecost, and of Corpus Christi.

The Impediments to Matrimony are of two Kinds.

THOSE which render it null and void in the sight of God and his Church, are,
1. Vows of chastity, such as religious persons take when they consecrate themselves to the service of Almighty God, and those who are entered into Holy Orders.

2. *Consanguinity*; or a contract within the four prohibited degrees of kindred; of which the first is brothers and sisters. 2. Their children, or cousin-germans. 3. The children of cousin-germans. 4. And lastly, the children of those which are of the fourth degree or remove of kindred; likewise where such affinity is contracted by lawful marriage. Also in cases of adultery and fornication, which create an affinity to the second degree, and in the sacraments of

* *Feria* is a day for which no Saint's Office is appointed.

baptism and confirmation, whereby the god-father and god-mother are prohibited marriage with the parents or the child.

3. When married persons commit adultery, and make promises of future marriage at the death of the innocent party, in which case the marriage is not only null and void, but highly censured by the Church as productive of many evils.

The *second* kind is what doth not annul or prevent the sacrament from being true and valid, yet makes it a very great crime to transgress in. 1. Such as where mutual promises have been made by either of the parties to any other person. 2. When the simple vow of chastity has been made by either contracting party. 3. When the marriage is solemnized within the forbidden times; *viz.* from the first Sunday of Advent to Twelfth-day; and from Ash-Wednesday to Low-Sunday, including these mentioned days.

See the *Sincere Christian*, by Bp. Hay.

Necessary Rules for a Christian.

OFTEN examine your thoughts, words, and actions, especially after much business, conversation, &c. that you may discern and amend your faults.

Hold your peace in such things as relate not to you, and where your speech is not for the honour of God, and good of your neighbour.

Often call to mind your life past, and what our Saviour suffered for you in every moment of his life.

Live as if you had nothing, and yet possessed all things; and remember, that meat, drink, and cloaths, are the riches of a Christian.

Offer yourself entirely to God, and though you have nothing to return for his favours but yourself, you will be comforted when you consider, that *he gives all who gives himself*. The apostles quitted their poor boats and nets, and received for them a most ample reward. The poor widow gave only two mites, and her offering was preferred before those of the richest.

He easily parts with all things, who considers that he must die, and be separated from them.

Use no extravagant or unusual gestures in open assemblies, but on all occasions observe a becoming modesty and discretion.

In all concurrences of life, prefer that which conduceth most to the service and glory of God: as to comfort the afflicted—reconcile such as are at variance—visit the sick and imprisoned—and relieve the poor.

Never go to rest at night with any disquiet or trouble on your mind, but endeavour to pacify your conscience by an act of contrition, or by confession if necessary.

Often confess your sins, and make frequent acts of contrition, aspirations or ejaculatory prayers, that so you may prevent the deceits of the devil—conquer temptation—avoid sin—and live under the continual protection of God.

The Beginning of the GOSPEL according to
St. JOHN.

✠ *Glory be to thee, O Lord.*

IN the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was Life, and the Life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear testimony of the Light, that all men might believe through him. He was not the Light, but was to bear testimony of the Light. That was the true Light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God, to them that believe in his name. Who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. *And the Word was made flesh, and dwelt among us.* And we saw his glory, the glory as of the only begotten of the Father, full of grace and truth. R. Thanks be to God.

CHRISTIAN DOCTRINE.

The Lord's Prayer.

OUR Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven: give us this day our daily bread: and forgive us our trespasses as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil. Amen.

The Angelical Salutation.

HAIL Mary, full of grace, our Lord is with thee: blessed art thou amongst women: and blessed is the fruit of thy womb, JESUS. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

The Apostles' Creed.

I Believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried: he descended into hell, the third day he rose again from the dead: he ascended into heaven, sitteth at the right-hand of God the Father Almighty: from thence he shall come to judge the living and the dead. I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and life everlasting. Amen.

The Ten Commandments.

I Am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage.

I. Thou shalt not have strange gods before me : Thou shalt not make to thyself a graven thing, nor any similitude of what is in heaven above, or in the earth below, or of things that are in the water under the earth : thou shalt not adore nor worship them. I am the Lord thy God, strong and jealous, visiting the sins of the fathers upon the children to the third and fourth generation of them that hate me, and shewing mercy to thousands of them that love me, and keep my commandments.

II. Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh the name of the Lord his God in vain.

III. Remember thou keep holy the sabbath-day. Six days shalt thou labour and do all thy work : but the seventh is the Sabbath of the Lord thy God ; on it thou shalt do no work, neither thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day, therefore the Lord blessed the seventh day, and sanctified it.

IV. Honour thy father and mother, that thy days may be long in the land which the Lord thy God will give thee.

V. Thou shalt not kill.

VI. Thou shalt not commit adultery.

VII. Thou shalt not steal.

VIII. Thou shalt not bear false witness against thy neighbour.

IX. Thou shalt not covet thy neighbour's wife.

X. Thou shalt not covet thy neighbour's goods, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is his.

The seven Sacraments.

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|---------------------|-------------------------|
| 1. Baptism. | Matt. xxviii. 19. |
| 2. Confirmation. | Acts viii. 17. |
| 3. Eucharist. | Matt. xxvi. 26. |
| 4. Penance. | John xx. 23. |
| 5. Extreme Unction. | James v. 14. |
| 6. Holy Order. | Luke xxii. John xx. 26. |
| 7. Matrimony. | Matt. xix. 6. |

The three Theological Virtues.

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|-----------|----------|-------------|
| 1. Faith. | 2. Hope. | 3. Charity. |
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The four Cardinal Virtues.

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|--------------|----------------|
| 1. Prudence. | 3. Fortitude. |
| 2. Justice. | 4. Temperance. |

The seven Gifts of the Holy Ghost.

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|-------------------|----------------|
| 1. Wisdom. | 5. Knowledge. |
| 2. Understanding. | 6. Godliness. |
| 3. Counsel. | 7. The fear of |
| 4. Fortitude. | the Lord. |

The twelve Fruits of the Holy Ghost.

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|--------------|---------------|--------------|--------|
| 1. Charity | 2. Joy. | 3. Peace. | 4. Pa- |
| tience. | 5. Benignity. | 6. Goodness. | 7. |
| Longanimity. | 8 Mildness. | 9 Faith. | 10. |
| Modesty. | 11 Contineny. | 12 Chastity. | |

The two Precepts of Charity

THOU shalt love the Lord thy God with thy whole heart, with thy whole soul, with all thy strength, and with all thy mind. 2. And thy neighbour as thyself.

The Precepts of the Church.

1. **T**O keep certain appointed days holy; which obligation chiefly consists in hearing Mass, and resting from servile works.
2. To observe the commanded days of fasting and abstinence.
3. To pay tithes to your pastor.
4. To confess your sins to your pastor at least once a year.
5. To receive the blessed sacrament at least once a year, and that about Easter, viz. between Palm and Low Sundays.
6. Not to solemnize marriage at certain times, nor within certain degrees of kindred, nor privately without witnesses.

The corporal Works of Mercy.

1. **T**O feed the hungry.
2. **T**O give drink to the thirsty.
3. To clothe the naked.
4. To visit and ransom captives.
5. To harbour the harbourless.
6. To visit the sick.
7. To bury the dead.

The spiritual Works of Mercy.

1. **T**O correct the sinner.
2. **T**O instruct the ignorant.
3. To counsel the doubtful.
4. To comfort the sorrowful.
5. To bear wrongs patiently.
6. To forgive all injuries.
7. To pray for the living and the dead.

The Eight Beatitudes.

1. **B**Lessed are the poor in spirit: for theirs is the kingdom of heaven.

2. Blessed are the meek: for they shall possess the land.

3. Blessed are they that mourn: for they shall be comforted.

4. Blessed are they that hunger and thirst after righteousness: for they shall be filled.

5. Blessed are the merciful: for they shall find mercy.

6. Blessed are the clean of heart: for they shall see God.

7. Blessed are the peace-makers: for they shall be called the sons of God.

8. Blessed are they that suffer persecution for righteousness sake: for theirs is the kingdom of heaven.

Of Sin.

SIN is twofold: original and actual: actual is divided into mortal and venial.

The seven capital Sins, commonly called mortal or deadly Sins.

Pride,	<i>Contrary Virtues</i>	Humility,
Covetousness,		Liberality,
Lust,		Chastity,
Wrath,		Meekness,
Gluttony,		Temperance,
Envy,		Brotherly-love,
Sloth.		Diligence.

The six Sins against the Holy Ghost.

1. Despair of salvation. 2. Presumption in God's mercy. 3. Impugning the known truth. 4. Envy at another's spiritual

good. 5. Obstinacy in sin. 6. Final impenitence.

Things necessary for a Penitent Sinner.

• Contrition of heart. Entire confession to an approved priest. Satisfaction by works.

Contrition consists in a hearty displeasure at sins past, for the love of God, and a firm resolution not to sin any more.

Four Sins crying to Heaven for Vengeance.

1. Wilful Murder.—2. Sodomy.—3. Oppression of the poor.—4. Defrauding labourers of their wages.

Nine Ways of being accessory to another Person's Sins.

1. By counsel.—2. By command.—3. By consent.—4. By provocation.—5. By praise or flattery.—6. By concealment.—7. By partaking.—8. By silence.—9. By defence of the ill done.

The three eminent good Works.

1. Alms-deeds, or works of mercy.—2. Prayers.—3. Fasting.

The three evangelical Counsels.

1. Voluntary poverty.—2. Perpetual chastity.—3. Entire obedience.

The four last Things to be remembered.

1. Death.—2. Judgment.—3. Hell.—4. Heaven.

A Profession of Catholic Faith, extracted out of the Council of Trent, by Pope Pius IV.

IN, believe and profess with a firm faith all and every one of the things which are contained in the symbol of faith

which is used in the Holy Roman Church, viz.

I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages; God of God; Light of Light; true God of true God. Begotten, not made, consubstantial to the Father, by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, AND WAS MADE MAN. Was crucified also for us under Pontius Pilate, suffered, and was buried; and rose again the third day according to the scripture, and ascended into heaven, sits at the right hand of the Father, and from whence he will come again with glory to judge the living and the dead, of whose kingdom there will be no end. And in the holy Ghost, the Lord and life-giver, who proceeds from the Father and the Son; who together with the Father and Son, is adored and glorified, who spoke by the prophets. And one holy Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the body. And the life of the world to come. Amen.

I most firmly admit and embrace apostolical and ecclesiastical traditions, and all other constitutions and observances of the same Church.

I also admit the sacred scriptures according to the sense in which our holy Mother the Church has held and does hold them, to whom it belongs to judge of the true sense and interpretation of the holy scriptures, nor will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

I profess also, that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, for the salvation of mankind, though all are not necessary for every one, viz. Baptism: Confirmation: Eucharist: Penance: Extreme Unction: Holy Order: and Matrimony: and that they confer grace; and that of these, Baptism, Confirmation, and Holy Order, cannot be reiterated without sacrilege.

I also receive and admit the ceremonies which the Catholic Church has received and approved of in the solemn administration of the above said sacraments.

I receive and embrace all and every one of the things which have been defined and declared in the Holy Council of Trent, concerning original sin and justification.

I profess likewise, that in the Mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead: and that in the sacrament of the Eucharist there is truly, really, and substantially present the body and blood, together with the soul and divinity of our Lord Jesus Christ, and that there is made a con-

version of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls Transubstantiation.

I confess also, that under either kind alone Christ whole and entire, and a true sacrament, is received.

I constantly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

Likewise that the saints reigning together with Christ, are to be honoured and invoked; that they offer prayers to God for us; and that their relics are to be venerated.

I most firmly assert that the images of Christ, and of the Mother of God, ever a Virgin, and also of the other saints, are to be had and retained, and that due honour and veneration is to be given to them.

I also affirm that the power of Indulgences was left by Christ to the Church, and that the use of them is most wholesome to Christian people.

I acknowledge the holy Catholic and Apostolic Roman Church to be the mother and mistress of all churches; and I promise and swear true obedience to the Bishop of Rome, the successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ on earth.

I also profess and undoubtedly receive all other things delivered, defined and declared by the sacred Canons and General Coun-

cils, and particularly by the holy Council of Trent; and likewise I also condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever condemned, rejected, and anathematized by the Church.

This true Catholic Faith, out of which none can be saved, which I now freely profess and truly hold, I *N.* promise, vow, and swear most **constantly** to hold and profess the same **whole** and **entire**, with God's assistance, to the end of my life. Amen.

An Instruction for the Morning.

1st. **W**HEN thou awakest bless thyself with the sign of the Cross, and pray that God would so enlighten thee with the light of his holy Spirit, as not to consent to sin.

2dly, When thou hast put on thy cloaths, give not way to idle words or vain fancies, but lift up thy heart to God in silence, and prepare thyself to pray as hereafter follows.

3dly, After prayers, purpose firmly and constantly within thyself not to commit wilfully, that day, any thing whereby God or thy neighbour may be offended.

Lastly, call to mind thy affairs with composure of spirit, and resolve to spend the day to come, as if it were the last of thy life.

Prayers to be said when we awake in the Morning.

O God the Father, who saidst in the beginning, *Let there be light*, and it was made: enlighten my eyes that I may

never sleep in sin, lest at any time the deceits of the enemy, or my own corruption, should prevail against me.

O God the Son, most beautiful and true light, shining in darkness, and enlightening every one that comes into this world: expel away from me all clouds of ignorance, and give me understanding, that in thee, and through thee, I may see and know the Father; whom to know, is to live; and to serve, is to reign for ever.

O God the Holy Ghost, who inflamest the wills of all those in whom thou vouchsafest to dwell with heavenly affection, pour into my mind the gifts of holy charity, that, despising all vain and transitory things, I may with a continual desire long for the true and everlasting joys of thy heavenly kingdom.

O Holy Trinity, one God, defend me this day from the deceits and temptations of the devil, keep me from all sin, and preserve me from sudden and unprovided death. Raise up, O God, my body from sleep and drowsiness, and my soul from sin, that I may praise and glorify thy holy name, to whom belongs all benediction, and honour, and wisdom, and thanksgiving, now and for ever. Amen.

At your Up-rising.

IN the name of our Lord Jesus Christ crucified, I arise; bless me, O Lord, govern me, protect me, and confirm me in all good works this day and for ever; and

after this short and miserable pilgrimage bring me to everlasting happiness. Amen.

O Most sweet Saviour Jesus Christ, open thou my heart and lips, to praise and glorify thy holy name, which is blessed above all names. Purify my soul from all evil and perverse thoughts, that my lips may continually bless thee, my mind meditate on thee, and my life glorify thee, And because, through thy only goodness, I have been created to the praise and glory of thy holy name, grant, I beseech thee, that in the sight of thy divine Majesty I may faithfully serve thee here, and eternally rejoice with thee hereafter, who with the Father and Holy Ghost, liveth and reigneth, one God, world without end. Amen.

When you get out of Bed.

O Dear Jesus, the everlasting repose of thy elect, when will the hour come that my poor soul shall enter into those happy regions of peace and rest prepared for us in thy celestial glory?

Putting on your Clothes.

O Sweet Jesus, that the shame of my sinful soul may not be seen, cloath it with the robe of thy justice, and cover it with the ornaments of all manner of grace and virtue. Amen.

When you have put on your Clothes.

O Most amiable Jesus, the true Spouse of my soul, give me the wedding garment of divine love and perpetual charity. Amen.

Washing your Hands, say,

O My Lord God, who so lovest us as to wash our souls in thy precious blood: purify, I beseech thee, my heart and my hands from every spot of filth and sin. Amen.

Washing your Mouth.

O Divine Wisdom, the eternal Word of thy heavenly Father, I humbly beseech thee by thy grace to purge my lips from all wicked and unprofitable words, that my mouth may never open but to thy praise and honour, and to the benefit of others.

Washing your Eyes.

O True and indeficient Light, who enlightenest every one that cometh into the world, enlighten the eyes of my soul, that, in all things, I may perfectly see and perform thy blessed will and pleasure. Amen.

The Blessing.

GOD the Father bless me, Jesus Christ defend and keep me, the virtue of the Holy Ghost enlighten and direct me, now, and for ever. Amen.

An Exercise for the Morning.

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the holy and undivided Trinity, now and for ever. Amen.

 For Our Father, Hail Mary, I believe in God, see p. 34.

A Almighty God! who though dwelling in the highest heaven, yet vouchsafest to regard the lowest creature upon earth, I humbly adore thy sacred Majesty, and with all the force and powers of my soul exalt and praise thine holy name for the infinite blessings thou hast so freely bestowed on me, for electing me in thy love, and creating me to thy own image; for redeeming me by thy Son, and sanctifying me with thy Holy Spirit; for preserving me in all the chances and encounters of this life, and raising up my thoughts to the hope of a better; and particularly for thy gracious protection from the dangers of the past night, and bringing me safely to the beginning of this day. Continue, O Lord, thy mercy to me, and as thou hast awakened my body from sleep, so raise my soul from sin, that I may walk soberly and chastely as in the day, in all holy obedience before thy face.

Deliver me, O merciful God, from the evils of this day, and guide my feet in the ways of peace. Strengthen my resolutions to embrace with gladness the opportunities of doing good, and carefully to avoid all occasions of sin, especially those which I have found by experience to be most dangerous to my soul; and when through frailty I forget thee, do thou in thy mercy remember me; that as I often fall by the evil inclination of my nature, I may instantly rise again by the assistance of thy grace. Make me diligent in the duties of my calling and

state of life, and not too solicitous for the success of my affairs; but in all the mis-carriages and crosses of this world, absolutely submit to thy divine pleasure, and wholly rely on thy merciful providence. Let thy blessing be upon my actions, and thy grace direct my intentions; that the whole course of my life, and the principal design of my heart, may always tend to the advancement of thy glory, the good of others, and the eternal salvation of my own soul, through Jesus Christ our Lord and only Saviour, who with thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

Give me grace, O Lord, to do what thou commandest, and command what thou pleasest.

Give me grace to suffer what thou permittest, and permit what thou pleasest.



The blessing of God Almighty, Father, Son, and Holy Ghost, descend upon me, and dwell in my heart for ever. Amen.

A devout Recommendation, which may be used every Morning, or any other Time.

I Adore and glorify thee, O blessed Trinity, God Almighty, Father, Son, and Holy Ghost. I offer myself to thy divine Majesty, humbly beseeching thee to take from me, and from all thy faithful, whatever displeases thee, and to give us that which is grateful in thy sight: grant that we may here do what thou commandest, and hereafter receive what thou promisest.

To thee, O Lord, I commend my soul and body, (*my wife and children, my father and mother, my brothers and sisters*) my kinsfolks and benefactors, my friends and familiars, all my nearest and dearest relations, and all those for whom I am any ways bound to offer up my prayers. To thee I commend the holy Catholic Church. To thee I commend this kingdom and our gracious Sovereign. Grant, O Lord, that all may know thee, all may honour and reverence thee, all may love thee, and be loved by thee. Reduce those that err, and bring them again into the way of truth; abolish heresies, and convert all to the true faith, who as yet do not know thee. Grant us, O Lord, thy grace, and preserve us in thy peace; may thy holy will be done, and not ours. Comfort all those that lead their lives in sorrow, misery, or temptation, and mercifully relieve every one in their afflictions, whether spiritual or corporal. Lastly, I commend all universally to thy holy protection, beseeching thee, that thou wouldst vouchsafe to grant the living forgiveness of their sins, and to the souls departed everlasting rest. *Amen.*

Another.

INTO the hands of thy unspeakable mercy, O Lord, I commend my soul and body, my senses, my words, my thoughts, and all my actions, with all the necessities of my body and soul; my going forth and coming in; my faith and conversation; the course and end of my life;

the day and hour of my death; my rest and resurrection with the saints and the elect *Amen.*

A Prayer for Perseverance in Goodness.

GRANT, O my Lord Jesus Christ, that I may persevere in good purposes, and in thy holy service, to my death; and that I may this day perfectly begin, for all I have hitherto done is nothing. *Amen.*

A Prayer to your Angel Guardian.

O Angel of God, to whose care I am committed by the supreme clemency, illuminate; defend, and govern me this day in all my thoughts, words, and actions. *Amen.*

Bless us, O Lord, and preserve us from all evil, and bring us to eternal life: and may the souls of the faithful departed, through the mercy of God, rest in peace. *Amen.*

The Blessing.

THE peace of our Lord Jesus Christ;—the virtue of his sacred passion;—the sign of the holy ✕ cross;—the purity and humility of the blessed Virgin Mary;—the protection of the angels; and the intercession of all the saints and elect of God, be with me, and defend me now, and at the hour of my death, sweet Jesus. *Amen.*

When at Morning, Noon, or Evening, the Sign of the Salutation is given, say,

THE angel of the Lord declared to Mary, and she conceived by the Holy Ghost. Hail Mary, &c. Behold the handmaid of the Lord: be it done unto me according to thy word. Hail Mary, &c. And the Word

was made flesh, and dwelt amongst us.
Hail Mary, &c.

The Prayer.

POUR forth, we beseech thee, O Lord,
thy grace into our hearts, that we,
to whom the incarnation of Christ thy Son
was made known by the message of an
angel, may, by his passion and cross, be
brought to the glory of his resurrection,
through the same Christ our Lord. *Amen.*

May the souls of the faithful departed,
thro' the mercy of God, rest in peace. *Amen.*

At going forth out of your House, say,

SHEW me, O Lord, thy ways, and teach
me thy paths. Direct my steps ac-
cording to thy word, that no injustice may
rule over me. Make perfect my walking in
thy paths, that my steps may not be moved.

Grace before Meat.

BLESS us, O Lord, and these thy gifts,
which of thy bounty we are about to
receive, through Christ our Lord. *R. Amen.*

Grace after Meat.

WE give thee thanks, Almighty God,
for all thy benefits, who livest and
reignest, world without end. *R. Amen.*

Vouchsafe, O Lord, for thy name's sake,
to render to all our benefactors life everlast-
ing. *R. Amen.*

V. May the souls of the faithful departed,
through the mercy of God, rest in peace.
R. Amen.

A Prayer for Scholars before Study.

O Incomprehensible Creator, the true
fountain of light, and only author of

all knowledge; who out of the treasure of thy wisdom hast with wonderful harmony disposed and ordered all the parts of the universe: vouchsafe, I beseech thee, to enlighten my understanding with the rays of thy wisdom, and to expel from it all darkness of sin and ignorance. Thou, who makest eloquent the tongues of those that want utterance, instruct my tongue, and pour on my lips the grace of thy blessing. Give me a diligent and obedient spirit, quickness of apprehending, capacity of retaining, and the continual assistance of thy holy grace, that I may apply all my studies to thy honour and the everlasting salvation of my own soul, through Christ our Lord. *Amen.*

The Blessing.

THE blessing of God the Father, the grace of our Lord Jesus Christ, and the comfort of the Holy Ghost, be with us, and dwell in our hearts for ever. *Amen.*

Prayers at Night before going to Bed.

IN the name of the Father, &c.
Amen.

Blessed be the holy and undivided Trinity, now, and for ever. *Amen.*

~~For~~ For Our Father, Hail Mary, and I believe in God, see p. 34.

O Eternal, infinite, and Almighty God! whose glory the heaven of heavens cannot contain, look down on thy unworthy servant, prostrate at the feet of thy mercy, and humbly confessing to thee, in

the sight of all thy holy angels and blessed saints, the sinfulness and vanity of my life, but especially the transgressions of this day, by which I have so grievously wounded my own soul.

I confess to Almighty God, to blessed Mary, ever a Virgin, to blessed Michael the archangel, to blessed John Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have grievously sinned in thought, word, and deed, through my fault, through my fault, through my exceeding great fault.

Here examine diligently what sins you may have fallen into this day, by thought, word, deed, or omission, and humbly confessing them, proceed thus :

Of these, and all my other sins, I most earnestly repent, and am heartily sorry for every thought, word, and deed, by which I have displeased the eyes of thy glory, and provoked thy wrath and indignation against me ; especially for my disobedience to so holy a law, and extreme ingratitude to so gracious and bountiful a God. I acknowledge, O Lord, that I have not merited the least of thy mercies, but rather deserve the greatest of thy judgments : but as thou hast revealed thyself to be a God of pity and compassion, forgiving the iniquities of such as truly repent, and absolving all those that voluntarily condemn themselves, wherefore with a repentant and contrite heart, I freely confess the guiltiness of my own conscience, and

humbly offer these prayers, &c. to thee for my penance.

Say some Prayers, or pious Acts for your Penance, then proceed thus :

But since my unworthiness and many imperfections most justly discourage me from presuming on my own performances, and the riches of thy mercy has provided for us a multitude of acceptable intercessors; therefore I beseech blessed Mary, ever a Virgin, blessed Michael the archangel, the blessed John Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

May Almighty God have mercy on me, and forgiving me my sins, bring me to everlasting life. *Amen.*

✝ May the almighty and merciful Lord grant me pardon, absolution, and remission of all my sins. *Amen.*

And now, O most gracious and liberal benefactor, I praise and magnify thy holy name for thy great and innumerable benefits proceeding purely from thy bounty, and intended wholly for my good; particularly for reserving me this day in the midst of so many dangers incident to my condition, and delivering me from so many calamities and miseries as are due to my sins.

Thou art my Creator, O my God, and kind Protector; thou art the ultimate end of my being, and supreme perfection of my nature. Under the shadow of thy wings is perpetual repose, and from the light of thy

countenance flows eternal joy and felicity. To thee be glory and honour, to thee adoration and obedience, from all thy creatures for ever. *Amen.*

And since thou hast ordained the day to labour, and the night to take our rest, as I praise thee for the blessings of this day past, so I implore thy protection this night to come. Let the eyes of thy providence watch over me, and thy holy angels pitch their tents about me: that being safely delivered from all dangers, and comfortably refreshed with moderate sleep, I may the better be enabled to perform the employments of my calling and state of life, and faithfully persevere in the discharge of the duties of thy service; and so daily advance to new victories over my passions, and to a more perfect observance of thy commandments: till having passed my days in thy fear, I may end them in thy favour, and rejoice with thee for ever in thy heavenly kingdom, through Jesus Christ our Lord and only Saviour: who with thee and the Holy Ghost liveth and reigneth, one God, world without end. *Amen.*

Here say the prayer, I adore and glorify, &c. as in p. 43.

An Act of Contrition.

O Dreadful Lord, and most indulgent Father of mercies! I a wretched sinner have sinned against heaven, and before thee, and am no more worthy to be called thy servant, much less to be accounted thy child, having repaid so much bounty with

contempt, and so many benefits with ingratitude. Where shall I find punishment enough to be revenged on my sins, or tears enough to wash out my iniquities? Alas! I grieve not at those pains which I have deserved for my rebellion, it only pierces my very heart that I have offended a God who ought to be beloved and honoured above all things. What shall I say, dear Lord, in detestation of the crimes I have committed? What shall I do to prevent my future relapses? Father, from henceforth the face of sin shall be more hideous to me than hell, and the least temptation to it more frightful than death. Forgive, O Almighty Love, forgive, and have not the sins of my past life in remembrance. Why should the mighty Lord of heaven and earth be incensed against so poor, so contemptible an object? Behold me, O God, not in thy anger, but according to the tender bowels of thy infinite mercy: for thou art our Father, and we are thy children; thou art our Maker, and we are as clay in thy hands; thou canst with those waters, drawn from the fountain of our blessed Saviour, cleanse our pollutions; and with the mixture of one drop of his most precious blood mould us again into vessels of honour. Of thee only, O merciful Father, I beg and hope for pardon: upon thee only do I call, and depend for assistance; that I may hereafter constantly serve thee with a true and faithful obedience, and inseparably adhere to thee with a pure and perfect love for ever,

A Prayer for the Dead.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed, full remission of all their offences, that through the help of pious supplications, they may obtain the pardon of which they have been always desirous : who livest and reignest, world without end. *Amen.*

V. Give them, O Lord, eternal rest.

R. And let perpetual light shine unto them.

V. May they rest in peace. R. Amen.

The Hymn. Te lucis ante terminum.

BEFORE the closing of the day,
Creator, we thee humbly pray,
That for thy wonted 'mercy's sake,
Thou us into protection take.

May nothing in our minds excite
Vain dreams and phantoms of the night :
Keep off our enemy, that so
Our bodies no uncleanness know.

To Jesus, from a Virgin sprung;
Be glory given, and praises sung;
The like to God the Father be,
And Holy Ghost eternally. *Amen.*

Antiphon.

SAVE us, O Lord, waking, and keep us sleeping, that we may watch with Christ, and rest in peace. *Amen.*

Preserve us as the apple of thine eye, and protect us under the shadow of thy wings. Vouchsafe, O Lord, to keep us this night without sin.

Have mercy on us, O Lord, have mercy on us.

May thy mercy be upon us, O Lord, as we have put our trust in thee.

O Lord, hear my prayer, and let my supplication come unto thee.

The Prayer.

VISIT, we beseech thee, O Lord, this habitation, and repel from it all snares of the enemy. Let thy holy angels dwell therein to preserve us in peace, and may thy blessing be upon us for ever, through Christ our Lord. *Amen.*

To the B. Virgin Mary.

O Glorious Virgin Mary, I commit my soul and body to thy blessed trust this night and for ever, but more especially at the hour of my death. I recommend to thy merciful charity all my hopes, my consolation, my distress and misery, my life, and the end thereof: that thro' thy most holy intercession, all my works may be directed according to the will of thy blessed Son. *Amen.*

A Prayer to your Guardian Angel.

O Angel of God, to whose holy care I am committed by the supreme clemency, illuminate, defend, and protect me this night from all sin and danger. *Amen.*

✠ *The Blessing.*

GOD the Father bless me; Jesus Christ defend and keep me: the virtue of the Holy Ghost enlighten and sanctify me this night and for ever. *Amen.*

Into thy hands, O Lord, I commend my spirit. Lord Jesus receive my soul.

When you go to Bed, say,

IN the name of our Lord Jesus Christ crucified, I lay me down to rest! bless me, O Lord, defend and govern me, and, after this short and miserable pilgrimage, bring me to everlasting happiness. *Amen.*

A Prayer at settling to Sleep.

O Lord Jesus Christ, whose unwearied eye neither slumbers nor sleeps, but continually watches in defence of thy servants; take me and mine, I beseech thee, into thy protection, and grant, that whilst my body is asleep, my soul may be awake to thee, and that I may hereafter behold thee in that blessed and heavenly country, where thou, with the Father and the Holy Ghost, art eternally governor, and all the angels, with the blessed saints, are citizens for ever. *Amen.*

N. B. *When thou art in bed, and canst not sleep, employ thy thoughts in some spiritual exercise, or in saying the beads, or some other prayers; or in meditating on some passage of our Saviour's life and passion; particularly how he spent that night wherein he was taken in the garden. Or else thou mayest think on those uneasy beds which the souls have in hell or purgatory.*

If thou chance to awaken in the dead of the night, forthwith imagine with thyself that thou art present among the choirs of saints and angels, and with sudden acclamation cry out with them in the words of the hymn, where they incessantly sing, saying,

Holy, holy, holy, Lord God of S. 620th.

heaven and earth are full of the majesty of thy glory.

Or, Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

Live, Jesus, live, and let it be,
My life to die for love of thee.

The seven Penitential Psalms.

Anth. Remember not, O Lord, our offences; nor those of our parents; neither take thou vengeance of our sins.

Psalm vi.

O Lord, rebuke me not in thy indignation, nor chastise me in thy wrath.

Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

And my soul is troubled exceedingly; but thou, O Lord, how long?

Turn to me, O Lord, and deliver my soul: O save me for thy mercy's sake.

For there is no one in death that is mindful of thee: and who shall confess to thee in hell?

I have laboured in my groanings, every night will I wash my bed: I will water my couch with my tears.

My eye is troubled through indignation: I have grown old amongst all my enemies.

Depart from me all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication
the Lord hath received my prayer.

Let all my enemies be ashamed, and be very much troubled: let them be turned back and be ashamed very speedily.

Glory be to the Father, &c.

Psalms xxxi.

BLESSED are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

Because I was silent, my bones grew old; whilst I cried out all the day long

For day and night thy hand was heavy upon me: I am turned in my anguish, whilst the thorn is fastened.

I have acknowledged my sins to thee, and my injustice I have not concealed

I said I will confess against myself my injustice to the Lord; and that thou hast forgiven the wickedness of my sins.

For this shall every one that is holy pray to thee, in a seasonable time

And yet in a flood of many waters, they shall not come nigh unto him.

Thou art my refuge from the trouble which hath encompassed me: my joy, deliver me from them that surround me.

I will give thee understanding, and I will instruct thee in the way in which thou shalt go: I will fix my eyes upon thee.

Do not become like the horse and the mule, who have no understanding.

With bit and bridle bind fast their jaws, who come not near unto thee.

Many are the scourges of the sinner, but

mercy shall encompass him that hopeth in the Lord.

Be glad in the Lord, and rejoyce ye just : and glory all ye right of heart.

Glory be to the Father, &c.

Psalm xxxvii.

REBUKE me not, O Lord, in thy indignation, nor chastise me in thy wrath.

For thy arrows are fastened in me : and thy hand hath been strong upon me.

There is no health in my flesh, because of thy wrath : there is no peace for my bones, because of my sins.

For my iniquities are gone over my head : and as a heavy burden are become heavy upon me.

My sores are putrified and corrupted, because of my foolishness.

I am become miserable, and am bowed down even to the end : I walked sorrowful all the day long.

For my loins are filled with illusions : and there is no health in my flesh.

I am afflicted and humbled exceedingly ; I roared with the groaning of my heart.

Lord, all my desire is before thee, and my groaning is not hid from thee.

My heart is troubled, my strength hath left me, and the light of my eyes itself is not with me.

My friends and my neighbours have drawn near and stood against me.

And they that were near me stood afar off : and they that sought my soul used violence.

And they that sought evils to me spoke vain things, and studied deceits all the day long.

But I, as a deaf man, heard not: and was as a dumb man not opening his mouth.

And I became as a man that heareth not, and that hath no reproofs in his mouth.

For in thee, O Lord, have I hoped: thou wilt hear me, O Lord my God.

For I said, lest at any time my enemies rejoice over me, and whilst my feet are moved, they speak great things against me.

For I am ready for scourges, and my sorrow is continually before me.

For I will declare my iniquity: and I will think for my sin.

But my enemies live, and are stronger than I: and they that hate me wrongfully are multiplied.

They that render evil for good, have detracted me, because I followed goodness.

Forsake me not, O Lord my God: do not thou depart from me.

Attend unto my help, O Lord, the God of my salvation.

Glory be to the Father, &c.

Psalm 1.

HAVE mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To thee only have I sinned, and have done evil before thee: that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquities: and in sins did my mother conceive me.

For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness: and the bones that have been humbled shall rejoice.

Turn away thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God: and renew a right spirit within my bowels.

Cast me not away from thy face: and take not thy holy Spirit from me.

Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust thy ways: and the wicked shall be converted to thee.

Deliver me from blood, O God, thou God of my salvation: and my tongue shall extol thy justice.

O Lord, thou wilt open my lips: and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, I would indeed have given it: with burnt-offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit; a contrite and humbled heart, O God, thou wilt not despise.

Deal favourably, O Lord, in thy good-will with Sion : that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations and whole burnt-offerings ; then shall they lay calves upon thy altars.

Glory be to the Father, &c.

Psalm ci.

HEAR, O Lord, my prayer, and let my cry come to thee.

Turn not away thy face from me ; in the day when I am in trouble, incline thy ear to me.

In what day soever I shall call upon thee, hear me speedily.

For my days are vanished like smoke : and my bones are grown dry like fuel for the fire.

I am smitten as grass, and my heart is withered : because I forgot to eat my bread.

Through the voice of my groaning, my bone hath cleaved to my flesh.

I am become like to a pelican of the wilderness : I am like a night raven in the house.

I have watched, and am become as a sparrow, all alone on the house top.

All the day long my enemies reproached me ; and they that praised me did swear against me.

For I did eat ashes like bread, and mingled my drink with weeping.

Because of thy anger and indignation : for having lifted me up, thou hast thrown me down.

My days have declined like a shadow,
and I am withered like grass.

But thou, O Lord, endurest for ever : and
thy memorial to all generations.

Thou shalt arise and have mercy on Sion,
for it is time to have mercy on it, for the
time is come.

For the stones thereof have pleased thy
servants : and they shall have pity on the
earth thereof.

And the Gentiles shall fear thy name, O
Lord : and all the kings of the earth thy
glory.

For the Lord hath built up Sion : and he
shall be seen in his glory.

He hath had regard to the prayer of the
humble : and he hath not despised their
petition.

Let these things be written unto another
generation : and the people that shall be
created shall praise the Lord.

Because he hath looked forth from his
high sanctuary ; from heaven the Lord hath
looked upon the earth.

That he might hear the groans of them
that are in fetters : that he might release
the children of the slain.

That they may declare the name of the
Lord in Sion ; and his praise in Jerusalem.

When the people assembled together,
and kings to serve the Lord.

He answered him in the way of his
strength : declare unto me the fewness of
my days.

Call me not away in the midst of my

days : thy years are unto generation and generation.

In the beginning, O Lord, thou foundedst the earth : and the heavens are the work of thy hands.

They shall perish, but thou remainest : and all of them shall grow old, like a garment :

And as a vesture thou shalt change them, and they shall be changed : but thou art always the self-same, and thy years shall not fail.

The children of thy servants shall continue ; and their seed shall be directed for ever.

Glory be to the Father, &c.

Psalm cxxix.

OUT of the depths I have cried to thee, O Lord : Lord hear my voice.

Let thy ears be attentive to the voice of my supplication.

If thou, O Lord, wilt mark iniquities, who shall stand to it.

For with thee there is merciful forgiveness : and by reason of thy law, I have waited for thee, O Lord.

My soul hath relied on his word : my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Glory be to the Father, &c.

Psalm cxlii.

HEAR, O Lord, my prayer : give ear to my supplication in thy truth : hear me in thy justice.

And enter not into judgment with thy servant : for in thy sight no man living shall be justified.

For the enemy hath persecuted my soul : he hath brought down my life to the earth.

He hath made me to dwell in darkness, as those that have been dead of old : and my spirit is in anguish within me : my heart within me is troubled.

I remembered the days of old, I meditated on all thy works : I mused upon the works of thy hands.

I stretched forth my hands to thee : my soul is as earth without water unto thee.

Hear me speedily, O Lord : my spirit hath fainted away.

Turn not away thy face from me, lest I be like unto them that go down into the pit.

Cause me to hear thy mercy in the morning, for in thee have I hoped.

Make thy way known to me wherein I should walk : for I have lifted up my soul to thee.

Deliver me from my enemies, O Lord, to thee have I fled : teach me to do thy will, for thou art my God.

Thy good spirit shall lead me into the right land : for thy name's sake, O Lord, thou wilt quicken me, in thy justice.

Thou wilt bring my soul out of trouble :

and in thy mercy thou wilt destroy my enemies.

And thou wilt cut off all them that afflict my soul: for I am thy servant.

Glory be to the Father, &c.

Anth. Remember not, O Lord, our offences: nor those of our parents: neither take thou vengeance of our sins.

The Litany and Prayers recommended to be said in Catholic Families every Evening.



LORD, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us. Christ, hear us. Christ, graciously hear us. God the Father of heaven, *Have mercy upon us.*

God the Son, Redeemer of the world, *Have mercy upon us.*

God the Holy Ghost, *Have mercy upon us.*

Holy Trinity one God, *Have mercy upon us.*

Holy Mary, *Pray for us.*

Holy Mother of God, St. Peter,

Holy Virgin of Vir-

gins, St. Paul,

St. Michael, St. Andrew,

St. Gabriel, St. James,

St. Raphael, St. John,

All ye holy Angels St. Thomas,

and Archangels, St. James,

All ye holy Orders of St. Philip,

blessed Spirits, St. Bartholomew,

St. John Baptist, St. Matthew,

St. Joseph, St. Simon,

All ye holy Patri-

archs and Pro-

phets, St. Thaddee,

St. Matthis,

St. Barnaby,

St. Luke,

Pray for us.

St. Mark,	St. Martin,
All ye holy Apostles	St. Nicholas,
and Evangelists,	All ye holy Bi-
All ye holy disciples,	shops and Con-
of our Lord,	fessors,
All ye holy Innocents,	All ye holy Doc-
St. Stephen,	tors,
St. Lawrence,	St. Anthony,
St. Vincent,	St. Bennet,
SS. Fabian and Se-	St. Bernard,
bastian,	St. Dominic,
SS. John and Paul,	St. Francis,
SS. Cosmas and Da-	All ye holy Priests
man,	and Levites,
SS. Gervase and Pro-	All ye holy Monks
tase,	and Hermits,
All ye holy Mar-	St. Mary Magdalen,
tyrs,	St. Agathy,
St. Silvester,	St. Lucy,
St. Gregory,	St. Agnes,
St. Ambrose,	St. Cecily,
St. Augustin,	St. Catharine,
St. Jerom,	St. Anastasia,
All ye holy Virgins and Widows,	<i>Pray for</i>
<i>us.</i>	

Pray for us.

All ye Men and Women, saints of God,
Make intercession for us.

Be merciful unto us, *Spare us, O Lord.*

Be merciful unto us, *Graciously hear us, O Lord.*

From all evil,

From all sin,

From thy wrath,

From sudden and unprovided death,

From the deceits of the devil,

O Lord, &c.

From anger, hatred, and all ill-will,
 From the spirit of fornication,
 From lightning and tempest,
 From everlasting death,
 Thro' the mystery of thy holy incarnation,
 Thro' thy coming,
 Thro' thy nativity,
 Thro' thy baptism and holy fasting,
 Thro' thy cross and passion,
 Thro' thy death and burial,
 Thro' thy holy resurrection,
 Thro' thy admirable ascension,
 Thro' the coming of the Holy Ghost the
 Comforter,

In the day of judgment,
 We sinners *beseech thee, hear us.*
 That thou spare us, *We beseech thee, &c.*
 That thou pardon us, *We beseech thee, &c.*
 That thou vouchsafe to bring us to true
 penance,
 That thou vouchsafe to govern and pre-
 serve thy holy Church,
 That thou vouchsafe to preserve our
 Apostolic Prelate, and all ecclesiastical
 orders in holy religion.
 That thou vouchsafe to humble the ene-
 mies of thy holy Church,
 That thou vouchsafe to give peace and
 true concord to Christian Kings and
 Princes,
 That thou vouchsafe to grant peace and
 unity to all Christian people,
 That thou vouchsafe to comfort and keep
 us in thy holy service,

O Lord, deliver us.

We beseech thee, hear us.

That thou lift up our minds to heavenly desires,
 That thou render eternal good things to our benefactors,
 That thou deliver our souls and those of our brethren, kinsfolks, and benefactors, from eternal damnation,
 That thou vouchsafe to give and preserve the fruits of the earth,
 That thou vouchsafe to give eternal rest to all the faithful departed,
 That thou vouchsafe graciously to hear us,

We beseech thee, hear us.

Son of God, *We beseech thee, hear us.*

Lamb of God, that takest away the sins of the world, *Spure us, O Lord.*

Lamb of God, that takest away the sins of the world, *Hear us, O Lord.*

Lamb of God, that takest away the sins of the world, *Have mercy upon us.*

Christ, hear us. Christ, graciously hear us. Lord, have mercy upon us. Christ have mercy upon us, Lord, have mercy upon us. Our Father, &c.

V. And lead us not into temptation.

R. But deliver us from evil. *Amen.*

Psalm lxxix.

O God, come to my assistance: O Lord, make haste to help me.

Let them be confounded and ashamed that seek my soul.

Let them be turned backward, and blush for shame, that desire evils to me.

Let them presently be turned away blush-

ing for shame that say to me: 'Tis well,
'tis well.

Let all that seek thee rejoice and be glad
in thee; and let such as love thy salvation
say always: The Lord be magnified.

But I am needy and poor: O God, help
me.

Thou art my helper and deliverer: O
Lord, make no delay.

Glory be to the Father, &c.

V.- Save thy servants. R. Trusting in
thee, O my God V. Be unto us, O
Lord, a tower of strength. R. From the
face of the enemy. V. Let not the ene-
my prevail against us. R. Nor the son of
iniquity have power to hurt us. V. O Lord,
deal not with us according to our sins.
R. Nor reward us according to our iniqui-
ties.

V. Let us pray for our chief Bishop N.

R. May the Lord preserve him, and
give him life, and make him blessed on
earth: and deliver him not to the will of
his enemies.

V. Let us pray for our benefactors.

R. O Lord, for thy name's sake, vouch-
safe to render eternal life to all those by
whom we have received good.

V. Let us pray for the faithful departed.

R. Eternal rest give to them, O Lord; and
let perpetual light shine upon them.

V. May they rest in peace. R. Amen.

V. For our absent brethren R. O my God,
save thy servants trusting in thee.

V. Send them help, O Lord, from thy holy place.

R. And from Sion protect them.

V. O Lord, hear my prayer.

R. And let my supplication come to thee.

Let us pray.

O GOD, whose property it is always to have mercy, and to spare, receive our petitions, that we and all thy servants, who are bound by the chain of sin, may, by the compassion of thy goodness, mercifully be absolved.

HEAR, we beseech thee, O Lord, the prayer of thy suppliants, and pardon the sins of them that confess to thee, that, of thy bounty, thou mayest grant us pardon and peace.

OUT of thy clemency, O Lord, shew thy unspeakable mercy to us, that so thou mayest both acquit us of our sins, and deliver us from the punishment we deserve for them.

O GOD, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people, who make supplication to thee, and turn away the scourges of thy anger, which we deserve for our sins.

O ALMIGHTY and eternal God, have mercy on thy servant N. our chief Bishop, and direct him, according to thy clemency, in the way of everlasting salvation; that by thy grace he may desire such things as are agreeable to thy will, and perform them with all his strength.

O GOD, from whom are all holy desires, righteous counsels, and just works; give to thy servants that peace which the world cannot give; that our hearts being disposed to keep thy commandments, and the fear of enemies taken away, the times, through thy protection, may be peaceable.

INFLAME, O Lord, our reins and hearts with the fire of thy holy spirit; that we may serve thee with a chaste body, and please thee with a clean heart.

O GOD, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed, the remission of all their sins; that through the help of pious supplications they may obtain that pardon which they have always desired.

PREVENT, we beseech thee, O Lord, our actions, by thy holy inspirations; and carry them on by thy gracious assistance, that every prayer and work of ours may always begin from thee, and by thee be happily ended.

O Almighty and eternal God, who hast dominion over the living and the dead, and art merciful to all those whom thou foreknowest shall be thine by faith and good works; we humbly beseech thee, that they for whom we have purposed to offer our prayers, whether this present world still retain them in the flesh, or the next hath already received them divested of their bodies, may, by the intercession of thy saints, and the clemency of thy goodness, obtain pardon and full remission of all their sins: thro'. R. Amen.

V. O Lord, hear my prayer.

R. And let my supplication come unto thee.

V. May the almighty and most merciful Lord, graciously hear us. R. *Amen.*

V. May the souls of the faithful departed, through the mercy of God, rest in peace. R. *Amen.*

Devout Prayers which may be said after the Litanies, according to the diversity of Times and Occasions.

A Prayer for God's holy Church.

O Almighty and everlasting God, who hast revealed thy glory to all nations in Christ; preserve the works of thy mercy, that thy Church spread throughout the world may persevere with steadfast faith in the confession of thy name: thro', &c.

For the Chief Bishop.

O God, the Pastor and Governor of all the faithful, mercifully regard thy servant N. whom thou hast placed as chief Pastor over thy Church; grant, we beseech thee, that both by word and example he may edify all those who are under his charge, that, together with the flock committed to his care, he may arrive at life everlasting: thro' our Lord, &c.

For all Degrees of the Church.

Almighty and everlasting God, by whose spirit the whole body of the Church is sanctified and governed: hear, we beseech thee, our humble supplications for all degrees thereof; that by the assistance of thy grace they may faithfully serve thee: thro', &c.

A Prayer in any Necessity.

O God, our refuge and strength, the fountain of all goodness, mercifully hear the fervent prayers of thy Church, and grant that what we ask with faith, we may effectually obtain : thro', &c.

Against the Persecutors of the Church.

RECEIVE, we beseech thee, O Lord, the prayers of thy Church, and mercifully appease thy wrath against us ; that all adversities and errors being removed, we may serve thee in secure liberty : thro', &c.

For help against Infidels.

MOST merciful God ! who rememberest not the iniquities of those that are converted to thee, but mercifully regardest their tears : behold with pity thy holy temples profaned by the hands of infidels, and the affliction of thy beloved flock : remember thy inheritance which thou hast purchased with the effusion of the most precious blood of thy only begotten Son. Visit the vineyard which thou hast planted, and defend it from the wild boar, who has broken into it, and endeavours to destroy it : strengthen such as labour in it by thy power ; and giving them the victory over their enemies here, make them possessors of thy kingdom hereafter : thro' the same Lord, &c.

A Prayer for the King.

O Almighty Lord, by whom kings reign and from whom they derive their power : we humbly beseech thee to preserve thy servant N. the King and supreme

governor, confirming him in the right understanding of his weighty office, as also in courage and prudence for the due execution thereof: that the sword of justice in his hand may secure us in peace and plenty, to our free progress in true virtue, and the increase of his own eternal reward: thro' our Lord, &c.

A Prayer for the Afflicted.

○ Almighty and everlasting God, the Comforter of the sorrowful, and the support of those who are afflicted: give ear to the prayers of such as call on thee in their tribulation; that finding thy mercy present with them in their necessities, their mourning may be turned into joy: thro', &c.

For Heretics and Schismatics.

○ Almighty and everlasting God, who savest all, and wouldst not that any should perish: favourably look down upon those souls which are seduced by the deceit of Satan; that all heretical impiety being removed, the hearts of such as err may repent, and return to the unity of thy truth: thro', &c.

For the unfaithful Jews.

○ Almighty and everlasting God, who repellst not from thy mercy even the perfidious Jews: hear the prayer, which we offer for the blindness of that people; that the light of thy truth, Christ our Lord, being known to them, they may be delivered from their darkness: thro', &c.

For Pagans.

○ Almighty and everlasting God, who desirest not the death, but the life of sin-

ners: mercifully accept our prayers, and delivering pagans from the worship of idols, unite them to thy Church, to the praise and honour of thy glorious name: thro', &c.

In Time of War.

O God, who puttest an end to wars, and, by the power of thy protection, vanquishest the opposers of such as trust in thee: help thy servants, who earnestly crave thy mercy, that the evil designs of our enemies being defeated, we may praise thee with incessant gratitude: thro', &c.

Against Pagans and Turks.

O Almighty and everlasting God, in whose hands are the powers of all persons, and the rights of kingdoms, favourably grant thy aid to Christians, that the Pagan and Mahometan people, who trust in their own cruelty, may be crushed by the power of thy right-hand: thro', &c.

A Prayer for Peace.

O God, from whom are all, &c. *as p. 75.*

In Time of Famine and Pestilence.

GRANT us, we beseech thee, O Lord, the effect of our prayer, and mercifully turn away from thy servants all pestilence and famine: that the hearts of men may know that such scourges proceed from thy indignation, and cease by thy mercy: thro', &c.

Against, or in Time of an Earthquake.

O Almighty and eternal God, who lookest on the earth, and makest it tremble, spare those that fear thee; be merciful to those who supplicate thee; that we, who

have dreaded thy wrath in shaking the foundations of the earth, may continually experience thy clemency, by healing its breaches: thro', &c.

A Prayer for Rain.

O God, in whom we live, and move, and have our being: grant us, we beseech thee, competent rain; that partaking of thy temporal blessings, we may the more confidently desire those which are eternal: thro', &c.

For Fair Weather.

HEAR our supplications, O Lord, and vouchsafe to thy servants the blessing of fair weather; that we who are justly afflicted for our sins, may find relief in thy clemency: thro', &c.

In any Tribulation.

O Almighty God, despise not thy people who call upon thee in their afflictions; but for the glory of thy name forgive them their sins, and deliver them from all sorrow: thro', &c.

For Remission of Sins.

O God, who rejectest none, but art pacified by penance even towards the greatest offenders: mercifully regard the prayers of thy servants, that thro' thy mercy we may obtain the pardon of our sins, and be enabled to fulfil thy commandments: thro', &c.

Against Temptations.

O God, who justifies the wicked that repent, and desirest not the death of a sinner; we humbly beseech thy majesty to defend thy servants with thy heavenly grace,

who trust in thy mercy, and preserve them by thy continual protection, that they may persevere in thy service, and by no temptations be ever separated from thee : thro', &c.

For such as are on a Journey.

HEarken to our supplications, O Lord, and render the way of thy servants prosperous and safe : grant that amidst all the varieties of this journey, and their whole life, they may always be protected by thy assistance : thro', &c.

A Prayer for the Sick.

O Almighty and eternal God, the perpetual salvation of them that believe ; hear us for thy sick servants, for whom we humbly crave the help of thy mercy ; that their health being restored to them, they may render thanks to thee in thy Church : thro', &c.

In Tribulation for Sin.

Out of thy clemency, &c. *as in p. 74.*

A Prayer for Sinners.

Hear, we beseech thee, &c. *as in p. 74.*

A Prayer for the Living.

EXTEND unto thy faithful, O Lord, the right hand of thy heavenly succour, that they may seek thee with all their heart, and obtain of thy mercy whatever is necessary to their condition : thro', &c.

For the Living and the Dead.

O Almighty and eternal God, &c. *as p. 75.*
V. O Lord, hear my prayer. R. And let my supplication come to thee. V. May the Lord graciously hear us. R. And keep us for ever.

Prayers to beg the Grace of the Holy Ghost.

The HYMN, *Veni Sancte Spiritus.*

COME, Holy Ghost, send down those
beams

Which sweetly flow in silent streams,
From thy bright throne above :
O come, thou Father of the poor,
Thou bounteous source of all our store,
Come, fire our hearts with love.

Come thou of comforters the best,
Come thou the soul's delicious guest,
The pilgrim's sweet relief;
Thou art our rest, in toil and sweat,
Refreshment in excessive heat,
And comfort in our grief.

O sacred light, shoot home thy darts,
O pierce the centre of those hearts,
Whose faith aspires to thee:
Without thy God-head, nothing can
Have any worth, or price in man,
Nothing can harmless be.

Lord wash our sinful stains away;
Water from heaven our barren clay;
Our wounds and bruises heal:
To thy sweet yoke, our stiff necks bow;
Warm with thy fire, our hearts of snow;
Our wandering feet repeal.

O grant thy faithful, dearest Lord,
Whose only hope is thy sure word,
The seven gifts of thy spirit:
Grant us in life t'obey thy grace;
Grant us in death to see thy face;
And endless joys inherit. *Amen.*

V. Send forth thy spirit, and they shall

be created. R. And thou shalt renew the face of the earth. V. O Lord, hear my prayer. R. And let my supplication come to thee.

Let us pray.

O God, who by the light of the Holy Ghost, hast instructed the hearts of the faithful: grant, that by the same spirit, we may have a right understanding in all things, and evermore rejoice in his holy consolation: thro', &c. *Amen.*

O God, to whom every heart is open, every will declares itself, and from whom no secret lies concealed, purify, by the inspiration of the Holy Ghost, the thoughts of our hearts; that we may perfectly love thee, and worthily praise thee: thro', &c.

A Prayer for our Friends.

O God, who hast poured the gift of charity, by the grace of the Holy Ghost, into the hearts of the faithful: grant to thy servants, (*here name those you pray for*) for whom we implore thy mercy, health of mind and body; that loving thee with all their strength, they may accomplish those things which are pleasing to thee: thro', &c.

For our Enemies.

O God, the lover of peace, and preserver of charity, give peace and true charity to all our enemies: grant them remission of their sins, and deliver us from their deceits: thro', &c.

Against wicked Thoughts.

O Almighty and most gracious God, mercifully regard our prayers, and

deliver our hearts from the temptations of evil thoughts; that our souls may be made worthy habitations for the Holy Ghost: thro', &c.

For Charity.

O God, who makest all things beneficial to them that love thee, infuse into our hearts an inviolable love of thy charity: that such desires as we conceive by thy holy inspiration, may by no temptation be ever changed: thro', &c.

For Patience.

O God, who by the humility of thy only begotten Son hast confounded the pride of the old enemy: grant, we beseech thee, that we may often call to mind what he meekly suffered for us, and by his example patiently endure all adversities: thro', &c.

For the holy Catholic Church.

DEFEND, O Lord, thy servants, we humbly beseech thee, from all dangers of body and soul: and by the prayers of the glorious Virgin Mary, of the holy apostles Peter and Paul, of blessed N. and all thy saints, grant us the mercies of peace and safety, that all adversities and errors being removed, thy Church may serve thee in secure liberty: thro', &c.

A Prayer for Continency.

Inflame, O Lord, our reins, &c. *as p. 75.*

TE DEUM, or the *Thanksgiving Hymn.*

THEE, sov'reign God, our grateful accents praise;
We own thee Lord, and bless thy wond'rous ways.

To thee, Eternal Father, earth's whole frame,
 With loudest trumpet sounds immortal fame.
 Lord God of Hosts ! to thee the heav'nly
 pow'rs [tow'rs.

With sounding anthems, fill thy vaulted
 The cherubim thrice Holy, Holy, Holy, cry,
 Thrice Holy all the seraphim reply,
 And thrice returning echoes endless songs
 supply.

Both heav'n and earth thy majesty display,
 They owe their beauty to thy glorious ray.
 Thy praises fill the loud apostle's choir :
 The train of prophets in the song conspire.
 Legions of martyrs in the chorus shine,
 And vocal blood, with vocal music join.
 By these thy Church, inspir'd with heav'nly
 art,

Around the world maintains a second part :
 And tunes her sweetest notes, O God to thee,
 The Father of unbounded majesty ;
 The Son, ador'd copartner of thy seat,
 And equal everlasting Paraclete.
 Thou King of Glory, *Christ* ; of the Most
 High,

Thou co-eternal filial Deity ;
 Thou, who to save the world's impending
 doom, [womb :
 Vouchsaf'dst to dwell within a virgin's
 Old tyrant Death disarm'd : before thee flew
 The bolts of heav'n, and back the foldings
 drew,

To give access, and make the faithful way ;
 From God's right hand, thy filial beams
 display.

Thou art to judge the living and the dead :

Then spare those souls for whom thy veins
have bled.

O take us up among the blest above,
To share with them thy everlasting love.
Preserve, O Lord, thy people, and enhance
Thy blessing on thine own inheritance.
For ever raise their hearts, and rule their
ways: [praise.

Each day we bless thee, and proclaim thy
No age shall fail to celebrate thy name;
Nor hour neglect thy everlasting fame.
Preserve our souls, O Lord! this day from ill:
Have mercy on us, Lord! have mercy still.
As we have hop'd, do thou reward our pain;
We've hop'd in thee, let not our hope be
vain.

V. Let us bless the Father and the Son,
with the Holy Ghost. R. Let us praise
and extol him for ever. V. O Lord, hear
my prayer. R. And let my supplication
come unto thee.

Let us pray.

O God, of whose mercies there is no
number, and of whose goodness the
treasure is infinite: we humbly thank thy
divine Majesty for the gifts thou hast be-
stowed on us; always beseeching thy cle-
mency, that thou, who grantest the request
of those who ask with humility, wouldst not
forsake us, but dispose us for the reward to
come: thro', &c.

A Prayer for special Friends.

Preserve, O Lord, thy servants, N. N. for
whose health, happiness, and prospe-
rity, we humbly offer up these our petitions

to thy sacred Majesty; beseeching thee to grant them a persevering constancy in the Catholic faith, a safe passage through this life's dangerous pilgrimage: that no worldly, carnal, or diabolical temptation may have the power to separate them from thee, their prime and only good. Give them grace to correspond to that state and condition of life wherein thou hast placed them; direct them in all their ways, defend them against all their enemies, and grant them finally a happy death and departure out of this world, and a speedy passage after death to the fruition of thy eternal felicity.

For a Friend in Tribulation.

Vouchsafe, O merciful Creator! to afford the sweetness of thy comforts to thy afflicted servant N. and to remove, according to thy accustomed mercy, the heavy burthen of his calamities. Give him, we humbly beseech thee, patience in his sufferings, resignation to thy good pleasure, perseverance in thy service, and a happy translation from this afflicting life to thy eternal felicity.

A Prayer for Servants or Hirelings.

TO thee, O God, I offer myself, with all my labours of this day, and most humbly beg thy blessing to accompany me in all my undertakings, that whatever I do or suffer, may be with the patience of an humble, penitent, and sincere desire of faithfully discharging my duty to thee, whom I serve, in every thing belonging to my charge without loss of time, neglect, omission, or waste of what is committed to me.

I beseech thee likewise to grant me the spirit of obedience, humility, and meekness, that I may cheerfully comply with all lawful commands, without gainsaying, murmuring, or disrespect. May I never offend in word or action, or connive with others in what is evil: may I never give bad example, nor yield to others in whatever is injurious to my superiors, or displeasing to thee: may I live in peace with every one, give no provoking language, make no parties, carry no false or exaggerated stories; and if provocations are offered, may I suppress all passion, be moderate in my answers, and return good for evil.

In these and all my other duties assist me, O God, and help me to overcome all my usual weaknesses. May I ever continue under thy protection, and zealously walk in the paths of thy commandments, by avoiding evil, and doing good. To thee I consecrate all my labours, and beg thy blessing to attend me in all I shall do this day and evermore.

For the Master and Mistress of a Family.

O Merciful God, I implore thy grace for my direction and help, in the execution of every thing thou hast committed to my charge. Grant me discretion, that I may discover in all things what is best to be done, that I may manage them according to the obligations thou hast laid upon me. Make me faithful in taking care of what, under thee, I have in charge, that nothing may suffer through my neglect, idleness,

prodigality, or ill management. Let not passion have any influence on my words or actions, that I may reprove without anger, command without imperiousness, require service without cruelty, have compassion on such failings as proceed rather from weakness than neglect, and shew a tenderness towards all under my charge, as knowing that both they and I serve one master in heaven, who, without respect to persons, will call us all to an equal account.

O Lord, let me never want thy grace to suppress every inclination that leads me from my duty. Let no kind of extravagance, excess, or disorder, find encouragement in my house. Make me a zealous observer of good discipline, and watchful against all undue liberties. Suffer me not to be unjust to any one, nor connive at what ought to be reproved. Take from me all immoderate solicitude, and let no excess of worldly care withdraw my heart from the important concern of eternity. May my chief solicitude be, how to regulate all my concerns to thy honour and glory. I crave thy blessing this day and for ever, on all I am to do or suffer, and humbly offer myself, and all I possess, to thy glory. Help me, O my God, according to my necessities, now, and for ever. Amen.

For Parents.

ASSIST me, O heavenly Father, in discharging my duty to my children. Endue me with true Christian discretion, to discern what to grant, and what to deny.

Let neither passion, ill-humour, or fondness make me yield to them in any thing that may be prejudicial to either soul or body. Enable me always to give them good example; to preserve them from bad company, or from hearing or doing what may induce them to commit evil; and whenever they do amiss, to give them timely correction, more out of love than from passion. Deliver me from all manner of prodigality—intemperance—idleness—vanity—neglect, or ill management, that may prevent me from providing for their comfortable subsistence in this life, as also from preparing them for happiness hereafter, by being over solicitous to make them great in this world.

Direct me, O God, in every particular that can contribute to their Christian education, and enable me to remove from them whatever may do them hurt. Deliver me from all indiscreet partialities—from discouraging them—or shewing any unreasonable uneasiness, which may force them upon rash methods for the remedy of the troubles they find at home. Be thou a father to them, and supply, by thy goodness, whatever is wanting in me. Preserve them against the corruption of the world, from sin, and all evil, and excite them to all good. Deliver them from the effects of a vain and inconstant mind, and make them thy faithful servants here, that they may come at length to that happiness which Christ has purchased for them. *Amen.*

For Children under their Parents' Care.

O Heavenly Father, who commandest us to love, obey, respect, and honour our parents, grant that I may always comply with this thy command, by being ever faithful in the performance of all it enjoins, and in never doing any thing contrary thereunto.

May I ever deny myself, in all lawful things, to please my parents; and obey them in whatever they can justly require or expect from me. Let me never contradict them, nor so dispute against their proposals as to make them uneasy. May I always consult them in all that concerns them or myself. May I ever be deaf to those who suggest the despising or neglecting of my parents' advice. May I never afflict them by following bad counsel, wicked company, or any evil ways. May I always study to be their comfort, in recompense for all the care, trouble, and love they have had for me. May I never shew impatience at their infirmities, much less mock at any weakness to which they are subject.

Direct me, O my God, in every thing relating to my duty, and suffer no change of circumstances to withdraw me from it. May I in no lawful concern whatever offend my parents on earth, nor displease thee, my Father, who art in heaven.

For a Husband or Wife.

O God, who hast ordained the holy state of matrimony, wherein I am engaged, grant me grace to comply with all its obligations, and to perform them in such a man-

ner as is becoming a Christian, not an unbeliever.

Preserve my love undefiled, according to thy divine command, and let the duty of love help to conduct me with comfort thro' all the obligations and difficulties of my state. Grant me discretion to manage all circumstances for the best, a true love for peace, and such a discreet compliance as to resign my own thoughts and inclinations for preserving it. Inspire me with true humility and patience, that I may submit to, and bear with all crosses in the manner thy apostle requires. Furnish me with all other helps, that whatever difficulties may occur, I may persevere with cheerfulness in discharging the duties of my state, and never yield so far to any weakness, ill humour, or impatience, as to weaken, much less to break the bond which thou hast sanctified, and which cannot be dissolved but by death. May I always be faithful and indefatigable in the discharge of the duties of my state, doing and suffering whatever falls to my lot, with such absolute submission to thy will, that both in peace and trouble, in prosperity and adversity, I may ever remember to resign myself cheerfully, O God, to thy pleasure or permission; and under all difficulties, still labour to work out my salvation.

For Widows.

O God, the disposer of all things, who hast been pleased to bring me into this state, grant me the grace to bear all its troubles with patience, and make use of all its advantages with Christian prudence; to

be a widow indeed; to despise all earthly comforts: to place my whole trust in thee, and to improve the opportunity offered for securing to myself a happy eternity.

Teach me, O Lord, to make the best use of the liberty thou hast given me, and as long as I shall abide here in this pilgrimage, give me grace to employ my time in such exercises of piety, charity, and solid devotion, as may secure thy mercy to me, and effectually conduct me to the possession of that happiness which I desire.

May I ever despise the vanities of the world, and make some recompense for my past sins, follies, and extravagances. May I now spend as many hours in prayer and good works as I have mispent in vanity, idleness, or dangerous entertainments. May I endeavour by charity to make amends for all that I have sinfully, idly, or prodigally mispent, and thus recover whatever prejudice my soul has suffered through my fault. May I ever study to improve my present circumstances in order to eternal life. May my loss turn to my advantage, and under thy protection, O God, may I find greater comforts than what the world can afford. Assist me, O my God, and let thy grace support me under all my weaknesses.

For those who lead a single Life.

O Blessed Redeemer, who both by thyself and thy apostle hast recommended a single life as the most proper state to serve thee in, without distraction, assist me by thy holy grace, that I may duly consider

the advantages of it, and make a right use of them, so as to find the good effects in my soul, for which the apostle gives it the preference to all other states.

May I always rejoice under thy blessings, and being at liberty from those engagements which are attended with endless solicitudes, and enslave the minds of men to the earth, may I avail myself of this my privilege in seeking and serving thee with greater freedom of spirit, having thee now for my spouse. . May I not be like one of the foolish virgins, but with the wise wait in readiness for thy coming. May I leave all for thee. May I love thee with my whole heart, desire thee with all my soul, adore thee with all my mind, and serve thee with all my strength : that I may thus become holy both in body and spirit. Support me under all my weaknesses ; and defend me against all the snares, both of the devil, of the world, and of my own corruption. Take from me all affection for whatever flatters the senses, and let me admire nothing that is vain and empty. Inspire me with a dread of all that is dangerous, and let the great and prevailing object of my love, affections, and desires, centre in thee alone : that, having finished my life here, in imitation of thee, I may wait on thee for ever, in the joys of thy kingdom. *Amen.*

For the Rich.

MOST bountiful Lord, I return thee thanks for whatever I possess, and beg thy grace to make good use of what-

ever plenty, through thy mercy, I enjoy. May I always so govern myself, as to spend nothing in favour of any vicious or sinful inclination. May I be deaf to all expensive demands of vanity, gaming, appetite, and idleness, and put a stop to all those ways by which I have hitherto mispent what thou hast entrusted me with, and thereby often most ungratefully offended thy divine goodness.

I confess my past ingratitude, injustice, and impiety, in the abuse of thy favours and gifts, and earnestly beg pardon of thee, O Lord, for the same, and grace henceforward to manage all thou requirest. To feed the hungry, to clothe the naked, &c. with the overplus of the decent support of myself and of those under me; to lay up for myself a treasure in heaven, lest, like the rich man in the gospel, I suffer eternally in hell, for having so much indulged my passions, and applied thy favours to the service of idleness, vanity, and sin.

It is through thy great mercy, O my God, that I yet live, when thou mightest have cast me into endless flames. Thou sparest me, that I may make some amends for all the abuses of the goods thou hast so liberally bestowed on me. May I neither hereafter hoard up riches unnecessarily, nor spend them unprofitably. May I only make use of them for promoting thy honour and glory here, the relief of the poor, and providing such necessities as thou allowest. May I pay no regard to what the world applauds

or censures, but only endeavour to please thee in a just disposal of what thou hast committed to my care, as being not the master, but the steward thereof, and accountable to thee, O my God, the giver of whatever I possess. Assist me herein, O God, and let not riches, nor the evils they lead to, but thyself alone, be the desire of my heart.

For those who live by Gain.

O God, who in punishment of sin hast commanded us to labour for an honest livelihood, grant a blessing to my endeavours, that what I undertake this day may be attended with success, and may thy grace so direct me, as to do nothing unlawful, though the prospect of gain thereby be never so great. May I be faithful in whatever I undertake in behalf of my neighbour; perform exactly all contracts and covenants with him; and never contrive ways to increase his charges, or become a gainer by his loss. May I never defraud, nor seek to over-reach or do wrong to any one, nor use any means whatever which may lead to deceit. I know the unjust shall never possess the kingdom of God. I know that he that doth wrong shall be accountable for the wrong he has done, and that with thee there is no respect of persons. Ah! what will it avail me, to gain the whole world, and lose my soul?

Let me do to others as I would be done by. Let neither example, authority, custom, or a general practice, prevail with me to violate

thy law, O God, for nothing can make that lawful which thou hast forbid: they are only pretexts, to serve the turn of those who are willing to be deceived. May I forego all worldly advantages, rather than seek them by unjust ways. May I be content with a moderate gain, a strait fortune and narrow circumstances, nay, with bankruptcy itself, rather than strive to better my condition by unlawful means, for securing myself against these inconveniences.

Deliver me, therefore, I beseech thee, O God, from all ways of injustice, and suffer me never to proceed further in any worldly concern than thy law permits. Let not the most favourable opportunities of injustice tempt me to violate my duty, but rather let me always hunger and thirst after justice, in order to obtain thy blessing in this life, and that everlasting crown of glory which will be its unquestionable reward in the next.

An Oblation which may be made to Almighty God, every Morning and Evening.

MOST merciful Lord, and ever living God! behold I, a wretched and ungrateful sinner, prostrate, adore and worship thee, offering up in all humility, immortal praise and thanksgiving for all thy blessings, especially for that unspeakable charity which induced thee to send down thy only begotten Son into this vale of tears, for the work of our redemption.

O Eternal Lord of heaven and earth! I praise and magnify thy ever glorious name, for thy Son's most holy incarnation and na-

tivity; for his poverty, innocent life and conversation; for his heavenly doctrine and miracles; for his death and passion; his resurrection and ascension.

I yield thee all possible thanks for the divine mystery of his precious body and blood in the venerable sacrament of the eucharist, wherewith we are nourished, cleansed, and sanctified, and our souls made partakers of all heavenly graces and spiritual benedictions.

I give thee most humble and hearty thanks, that out of a handful of dust thou wert pleased to make me according to thy own image and likeness, rendering me capable of eternal glory, for the obtaining of which thou didst vouchsafe first to wash me with the laver of baptism, for the remission of that original corruption, which was contracted by my first parents; and afterwards bring me to the profession and practice of the Catholic faith, not ceasing daily to increase the same in me, by the doctrine and instruction of thy Church.

I most humbly thank thee also, that thou hast nourished and clothed me from my cradle, supplying me with all necessities for the relief and maintenance of my frail body.

I evermore extol and magnify thy holy name, for having in thy great mercy hitherto spared, and patiently expected me, till by thy grace I might be awakened from the sleep of sin, and reclaimed from my vanities and wicked courses. For hadst thou dealt with me according to my demerits, my soul (being oppressed with innumerable sins)

had long since been plunged into eternal perdition.

In consideration of all these thy mercies and blessings, I most humbly desire that my heart may every day enlarge itself, that it may still render thee a more ample tribute of praise and thanksgiving than it has hitherto paid thee.

O my Lord God ! and most merciful Father ! never abandon me to myself, but let thy holy fear be ever present in my thoughts, to curb and restrain me within the bounds of obedience to thy law, that I may dread nothing so much in this world as, by a violation of the least of thy precepts, to offend thee. Let thy holy love temper all the trials and temptations which may befall me, in such a manner, that none of them may at any time overcome me : for thou knowest that of myself I have not strength to resist them.

I moreover beseech thee, most merciful Father, by the profound humility of thy only Son Jesus Christ, that thou wouldst preserve me from all pride, self-love, vain-glory, obstinacy, and disobedience. Cast out of my heart, I beseech thee, the spirit of gluttony and uncleanness : the spirit of sloth and indevotion : the spirit of malice and envy : the spirit of hatred and disdain ; that I may never despise the meanest of thy creatures, nor proudly prefer myself before others, but always seem little in my own eyes ; inclining to think the best of others, and judge the worst of myself.

Clothe me, O most holy Father, with

the wedding garment of thy beloved Son, the supernatural virtue of heavenly charity, that I may love thee, my Lord God, with my whole heart, my whole soul, and with all my strength, that neither life nor death, prosperity nor adversity, nor any thing else, may ever separate me from thy love. Grant, that all inordinate affections to the transitory things of this world may daily decrease in me, that thou only mayest be the entertainment and delight of my soul.

O most gracious God, grant thy servant an humble, contrite, and obedient heart : an understanding always employed in honest and pious thoughts ; a will tractable, and ever inclined to do good ; affections calm and moderate ; a watchful custody over my senses, that through those windows no sin may enter into my soul ; a perfect government of my tongue, that no corrupt or unseemly language may proceed from my lips : may I never slander, or speak ill of any one, nor busy myself about the faults and imperfections of others, but wholly attend to the amendment of my own life.

O most loving Lord, as long as I am detained in this prison of my body, let this be my comfort : that being free from all distractions, both of the cares and pleasures of this life, I may wholly devote myself to thy service, attending always to thy heavenly doctrine, and the salutary motions of thy holy Spirit. In these sweet exercises let me pass the solitary hours of my tedious pilgrimage with patience, expecting the closing

up of my days, and a happy period to this my miserable life.

And finally grant, O blessed Redeemer of mankind, my Lord and God, that when this my earthly tabernacle shall be dissolved, (being found free from all pollution of sin, through a sincere contrition, and in virtue of the sacraments of thy holy Church,) I may be included in the number of those blessed souls, who through the merits of thy passion and death, are deemed worthy to reign with thee, and to enjoy the glorious presence of the adorable Trinity, Father, Son, and Holy Ghost: to whom, by all creatures in heaven and earth, be rendered praise and thanksgiving, world without end. *Amen.*

O Lord, my God! O Lord, my God! possess my soul, possess my soul, for ever and ever. *Amen, Amen.*

A most devout Act of Contrition.

O My God! the God of my heart! my soul! my life! and all that is within me! whom I have so much offended, that neither the sands on the sea-shore, the stars in the heavens, the flowers of the fields, nor the leaves of the trees, can equal the infinite number and unspeakable variety of my sins; I have sinned, I have offended thee, and done evil before the face of heaven and earth! I have departed from thy law; turned my back on thy grace; adored what offended thee; made an idol of my guilt, and run on without fear or shame in the ways of deceit, vanity, and perdition. Ah! my God, how much am I grieved for

having offended thee! I am pierced with sorrow for grieving so little, when the injuries I have done thee are so great. I am more troubled at the greatness of my ingratitude for having offended thee, than at the greatness of the torments which I have deserved for my sins. But, O Lord, what do I say! My grief is no grief. A grief, which puts not an end to my life, is no grief: a sorrow, which tears not from me this soul of mine, is no sorrow: a contrition, which breaks not my heart in pieces, is not worthy to be accounted contrition. I would have the sorrow for my sins to be as great as the sins themselves: I would have my regret for having displeased thee proportioned to the injuries committed against thee: I would have a grief equal to thy mercy: I would willingly bewail the enormity of my sins with tears of blood: more for the offence and insult offered thy divine Majesty, than for the injury and perdition they bring upon myself. I wish, O Lord, that as in offending thee the guilt was infinite, so in repenting thereof the grief were also infinite. But where shall I find so deep a sense of sorrow, save only in the fountain of thy grace? Where shall I find such a grief, save only in the contemplation of thy immense goodness and infinite majesty? Whence are those tears to flow, save only from the ocean of thy mercy? Here I cast myself at thy feet: consider not in what manner, at what time, or how late: consider only that I come. But ah! Lord, in how miserable a condition! how filthy! how abominable! Clad with the

deformity of my sins, covered with the filthiness of my offences, and defiled with the abominations of a vicious life ! But in approaching thee, O my God, I come with the confidence of finding in thy mercy a secure haven ; in thy compassion, protection ; in thy clemency, a refuge ; and in thy goodness, a remedy. Wherefore, O Lord, under the dread of thy justice, I seek no other remedy, save that of thy mercy, nor fly to any other shelter, but that of thy clemency. In thee I place my trust, O my God : for tho' by sin I have lost the nature and privilege of a son ; yet thou, O Lord, infinitely good, dost not lose the nature and condition thou hast of a father. Let then, O Lord, thy infinite grace complete that work in me which thy infinite mercy has begun. Let thy clemency come to the succour of thy miserable creature : take pity and compassion on my poor soul. I am firmly resolved, with the aid of thy grace, to amend my life, confess my sins, and persevere in thy service ; to pardon injuries, avoid the occasions of evil, and abhor my vices : to make such restitution as I am able, and to observe, as in duty bound, all thy commandments. I trust, O Lord, in thy infinite goodness, that thou wilt pardon all my sins, through the death and passion of my Lord Jesus Christ : for though in his wounds there is justice to punish me, yet in the same wounds there is likewise mercy to forgive me. Mercy ! mercy ! mercy ! dear Jesus, have mercy on me.

*The Prayer Ante oculos, composed by St.
Austin.*

Recommended to the Devotion of the faithful by Pope Urban VIII.

BEFORE thy holy eyes, O Lord, we humbly lay open our guilty lives.

If we compare the faults we have committed, with the stripes we have received :

We must confess the evils we have done, are far greater than those which we suffer.

The crimes that burthen our consciences are heavy ; but the chastisements which thou sendest us are light.

We feel the punishment of sin, and still obstinately persevere in sinning.

Our frail nature faints under thy scourges ; and yet our perverse will grows stronger in their vices.

Our restless minds find no content in the liberty of the world ; yet we bend not our stiff necks to thy sweet yoke.

We pine away our days in grief ; yet all our sorrow works not the least amendment in our lives.

If thou tarriest for our repentance, we abuse thy mercy ; if thou takest vengeance on our ingratitude, we cannot bear thy justice.

Whilst under the rod we bewail our offences ; as soon as the smart ceases, we forget our tears.

If thou stretchest out thy hand, we promise duty ; if thou withholdest thy sword, we cease to pay our vows.

If thou strikest, we cry out for pardon; and when thou hast pardoned, we again provoke thee to strike.

Thus we confess our guilt, and freely acknowledge, that unless thou be merciful, we must be miserable.

Let then thy goodness, O Lord, (whose power, without any merit of our own, created us from nothing) grant our petitions, that we may be able to pray: through Jesus Christ our Lord. *Amen.*

Anth. We wait in expectation of our Saviour's coming, who will reform our frail bodies, according to the pattern of his glorious body.

V. Behold the God of heaven is our Redeemer.

R. In him we put our confidence, and will not fear.

A Almighty God, who for the redemption of mankind didst send thy only begotten Son to assume our flesh and suffer death upon the cross; we humbly pray, that as our Saviour hath left us here the example of his patience, he would vouchsafe to make us hereafter partakers of his glory: who with thee and the Holy Ghost liveth and reigneth, one God, world without end. *Amen.*

A Prayer, composed by Sir Thomas More whilst a Prisoner in the Tower.

GRANT me, O Lord, thy grace, in all my fear and agony, to have recourse to that great fear, and wonderful agony, which thou, my sweet Saviour, sufferedst on

mount Olivet, before thy most bitter passion; and, in the meditation thereof, to conceive such spiritual comfort as may be profitable to my soul.

Take from me, O my God, all vain glorious thoughts: all desire of my own praise; all envy, covetousness, gluttony, sloth, and luxury; all froward affections; all desires of revenge, and of doing harm to others; all pleasure in provoking another person to anger: all delight in reproaches and insults against any in their affliction or calamity. Grant me, O Lord, an humble, quiet, peaceable, patient, tender, and charitable mind; and in all my thoughts, words, and deeds, to have a taste of thy holy Spirit.

Give me, O Lord, a lively faith, a firm hope, and a fervent charity; a love of thee, incomparably above the love of myself; that I may love nothing to thy displeasure, but every thing in order to thy satisfaction.

Give me, O Lord, a longing to be with thee; not for avoiding the calamities of this wretched world, nor so much for escaping the pains of purgatory, or those of hell, nor for the attaining the joys of heaven, with respect to my own advantage, as purely for thy love alone.

Retain for me, O Lord, thy love and favour, which my love to thee, were it ever so great, could never without thy infinite goodness deserve.

Pardon, O Lord, my boldness, in making such high petitions, being so vile and sinful a wretch, and so unworthy to obtain the

lowest favour; yet, O Lord, they are such things as I am bound to wish for, and should be near the effectual obtaining of them, if my manifold sins were not the impediments; from which, sweet Saviour Christ, vouchsafe of thy goodness to wash me with that blessed blood that issued from thy tender body, in the divers torments of thy most bitter passion.

Take away from me, O Lord, this lukewarm, or rather stark cold manner of meditation, this dullness in prayer, and grant me fervour and delight in thinking on thee, with grace earnestly to desire thy holy sacraments, and especially to rejoice in the presence of thy blessed body, sweet Saviour Jesus Christ, in the holy sacrament of the altar: let me return thee due thanks for thy gracious visitation therein, and at that august memorial, with tender compassion, to remember and consider thy most blessed death upon the cross.

Make us all, O Lord, every day virtually partakers of that holy sacrament; make us all lively members, sweet Saviour Christ, of thy holy mystical body, the Catholic Church.
Amen.

Lord, give me patience in tribulation, and grace in every thing, to conform my will to thine; that I may truly say, "Thy will be done on earth, as it is in heaven."

The things, good Lord, that I pray for, give me thy grace to labour for. *Amen.*

*An universal Prayer for all Things necessary
to Salvation.*

O My God, I believe in thee, do thou strengthen my faith. All my hopes are in thee, do thou secure them. I love thee with my whole heart: teach me to love thee daily more and more. I am sorry that I have offended thee, do thou increase my sorrow.

I adore thee as my first beginning. I aspire after thee as my last end. I give thee thanks as my constant benefactor. I call upon thee as my sovereign protector.

Vouchsafe, O my God, to conduct me by thy wisdom, to restrain me by thy justice, to comfort me by thy mercy, to defend me by thy power.

To thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think only of thee, speak of thee, and willingly refer all my actions to thy greater glory; and suffer willingly whatever thou shalt appoint.

Lord, I desire that in all things thy will may be done, because it is thy will, and in the manner that thou wilt.

I beg of thee to enlighten my understanding; to inflame my will; to purify my body; and to sanctify my soul.

Give me strength, O my God, to expiate my offences; to overcome my temptations; to subdue my passions; and to acquire the virtues proper for my state.

Fill my heart with tender affections for thy goodness; a hatred of my faults; a

love for my neighbour; and a contempt of the world.

Let me always remember to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification; avarice by alms-deeds; anger by meekness; and tepidity by devotion.

O my God, make me prudent in my undertakings; courageous in dangers; patient in affliction; and humble in prosperity.

Grant that I may be ever attentive at my prayers; temperate at my meals; diligent in my employments; and constant in my resolutions

Let my conscience be ever upright and pure; my exterior modest; my conversation edifying; and my comportment regular.

Assist me, that I may continually labour to overcome nature; correspond with thy grace; keep thy commandments; and work out my salvation.

Discover to me, O my God, the nothingness of this world; the greatness of heaven; the shortness of time; and the length of eternity.

Grant that I may prepare for death; fear thy judgments; escape hell; and, in the end, obtain heaven: thro' Jesus Christ. *Amen.*

A Paraphrase on the LORD'S PRAYER.

Our Father, who art in Heaven.

O Almighty Lord, Maker of heaven and earth, infinite in majesty, is it

possible that thy love and goodness for us should be so great, as to suffer such poor worms as we are to call thee Father! O make us ever dutiful children to such a parent! O my soul, ever remember the dignity to which thou art raised, of being a child of God; and see thou never degenerate, by making thyself a slave to sin and the devil. O most holy Father, who dwellest in heaven, and heavenly souls, raise my heart to thee, and teach me by thy interior grace, to pray to thee this day with due attention, devotion, humility, and faith.

Hallowed be thy Name.

THE first thing I beg of thee, O heavenly Father, is the greater honour and glory of thy name. I rejoice, with my whole soul, that, in thyself, thou art infinitely happy and glorious, and eternally adored, praised, and glorified by all thy angels and saints. But, alas! O Lord, how little art thou known, how little loved, how little served in this miserable world! How much is thy name blasphemed, even by those that call themselves Christians! How many millions of souls in all parts of the world, though made to thine own image and likeness, and redeemed by the precious blood of thine only Son, live and die in infidelity, error, and vice, to the great dishonour of thy holy name. O when shall so great an evil be remedied! O that I could do any thing to prevent it! O that I could worthily promote the honour and glory of thy sacred name, by making it known to all nations! O that like

the blessed in heaven, all mankind were happily united in praising, glorifying, and loving thee ! But this must be the work of thy grace, O Lord : and this grace I beg of thee this day, that so both I and the whole world may ever adore, praise, and love thee ; and not only in words, but much more in our lives, shew forth the glory of thy name.

Thy Kingdom come.

HEAVEN is the seat of thy eternal kingdom, O Lord : there thou livest and reignest for ever. But whilst we remain in this mortal life, *thy kingdom is within us*, as often as thou reignest in our souls by thy grace and love. I earnestly ask, both for myself and for all others, a share in thy eternal kingdom, where we may be witnesses of thy glory, and see, love, praise, and enjoy thee for ever. In the mean time, I beg that the kingdom of thy grace and love may descend into our souls, that thou mayest ever reign in us without controul ; and make us according to thine own heart, that we may never more presume to rebel against thee, the true King of hearts ; but be ever thy faithful servants, and subjects of thy love.

Thy Will be done on Earth, as it is, &c.

THE blessed in heaven have no other will, O Lord, but thine ; this they ever adore, eternally embrace and love, and cheerfully obey. O that we poor banished children of Adam here upon earth, did, in like manner, adore, embrace, and love thy holy will ! Lord, it is my sincere desire

and hearty prayer, that from henceforward thy holy will may be done by us in all things. O grant, that from this moment it may be the rule of our actions; and that in all our deliberations, we may, with St. Paul, ever cry out to thee, *Lord, what wouldst thou have me do?* O grant, that in all our sufferings we may ever preserve a perfect conformity to thy holy will.

Give us this Day our daily Bread.

THE bread which thou hast prepared, O Lord, for the food and nourishment of our souls to life everlasting, is no other than thy only Son, who has said, *I am the living bread that came down from heaven; he that eateth of this bread shall live for ever: and the bread that I will give is my flesh, for the life of the world.* This bread of life we earnestly beg of thee; and desire often to receive it sacramentally, as well as spiritually, for the nourishing of our souls with thy heavenly grace. Come, O sweet Jesus, into our poor famished souls, satisfy our hunger *this day* with this *heavenly bread*, till we come to the more happy day of eternity, when the veil being withdrawn, we shall for ever feed on thy divinity. In the mean time, as to the necessities of this life, grant us what in thy wisdom thou seest best for us, and most conducive to thy honour and our eternal welfare.

And forgive us our Trespases as we, &c.

OUR sins, O Lord, are innumerable; the debt we owe thee is infinite, and,

being poor and miserable, we are unable of ourselves to discharge the smallest part of it, or make satisfaction for the least of our sins. But prostrate in spirit before thee, we humbly implore thy mercy. We desire to offer thee the sacrifice of a contrite and humble heart. We offer thee the death and passion of thy only Son, which he has made over to us for the discharge of our debts. And as he has promised forgiveness only to those who forgive, we here from our hearts forgive all that have offended us, and hope, through him, to find forgiveness from thee.

Lead us not into Temptation.

ALAS! O Lord, the life of man upon earth is a continual temptation. We are encompassed on all sides by mortal enemies: the world, the flesh, and the devil, are ever attacking us with their united force. Our only hope in all these dangers and conflicts centre in thy strength and protection. O stand thou for us, and we care not who rise up against us. We believe that thou art faithful, and wilt not suffer us to be tempted above our strength. O never suffer us to forsake thee, and we know thou wilt never forsake us. Let not the devil circumvent us by his frauds and deceits, nor ever glory in having prevailed over us. Arm us not only against the terrors and flatteries of the world, but likewise against the dangers of our passions and concupiscences. And whatever trial thou mayest be pleased to send us, let thy supporting grace ever

conduct us through them with advantage to our souls: that by thy favour and mercy we may be faithful unto death, and so receive the crown of life.

But deliver us from evil. Amen.

O Sovereign God, the fountain of all good, deliver us from all evil: from our sins, as well as the punishment we deserve for them. From wars, plagues, famine, and such like scourges of thy justice, which we have reason to apprehend hang over our heads on account of our impenitence: from heresy and schism, and that spiritual blindness which self-conceit and pride expose us to. In fine, from hardness of heart, from final impenitence, and everlasting damnation: from all these evils may thy infinite goodness, O God, deliver us, through Jesus Christ thy Son our Lord. *Amen.*

The Creed of St. Athanasius.

WHosoever would be saved, before all things it is necessary that he hold the Catholic faith.

Which faith, except every one do keep entire and inviolate, without doubt he shall perish everlastingly.

Now the Catholic faith is this: that we worship one God in Trinity, and Trinity in Unity.

Neither confounding the persons, nor dividing the substance.

For one is the person of the Father, another of the Son, another of the Holy Ghost.

But the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one, the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father is uncreated, the Son is uncreated, and the Holy Ghost uncreated.

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal.

And yet they are not three Eternals, but one Eternal.

As also they are not three Uncreateds, nor three Incomprehensibles; but one Uncreated, and one Incomprehensible.

In like manner the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty.

And yet they are not three Almighties, but one Almighty.

So in like manner the Father is God, the Son is God, and the Holy Ghost is God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord.

And yet they are not three Lords, but one Lord.

For as we are compelled by the Christian truth to acknowledge every person by himself to be God and Lord:

So we are forbidden by the Catholic re-

ligion, to say there are three Gods, or three Lords.

The Father is made of no one, neither created, nor begotten.

The Son is from the Father alone, not made, nor created, but begotten.

The Holy Ghost is from the Father and the Son; not made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity there is nothing before or after; nothing greater or less: but the whole three persons are co-eternal and co-equal to one another.

So that in all things, as has been already said above, the Unity is to be worshipped in Trinity, and the Trinity in Unity.

He therefore that will be saved must thus think of the Trinity.

Furthermore it is necessary to everlasting salvation, that he also believe rightly the incarnation of our Lord Jesus Christ.

Now the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is both God and man.

He is God of the substance of his Father, begotten before the world; and he is man of the substance of his Mother, born in the world.

Perfect God and perfect man; of a rational soul and human flesh subsisting.

Equal to the Father according to his

Godhead; and lesa than the Father according to his manhood.

Who although he be both God and man; yet he is not two, but one Christ.

One, not by the conversion of the Godhead into flesh; but by the taking of the manhood unto God.

One altogether, not by confusion of substances, but by unity of person.

For as the rational soul and the flesh is one man, so God and man is one Christ.

Who suffered for our salvation: descended into hell; rose again the third day from the dead.

He ascended into heaven; he sitteth at the right-hand of God the Father Almighty, from thence he shall come to judge the living and the dead.

At whose coming all men shall rise again with their bodies: and shall give an account of their own works.

And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

This is the Catholic faith, which except a man believe faithfully and steadfastly, he cannot be saved.

Glory be to the Father, &c.

A Prayer in a Storm at Sea.

O Most powerful, glorious, and merciful Lord God, at whose command the winds blow, and the raging waves of the sea are lifted up, and who also stills the rage thereof in the moment it pleaseth thy

goodness, I thy creature, a miserable sinner, presume, in this my great distress, to call upon thee for help: *Save me, O Lord! or else I perish.* I acknowledge, O God, my past great neglects, and am sorry I have refused to hearken to the calm voice of thy word: but now I see how terrible thou art in all thy wonderful works, the great God to be feared above all; and therefore I adore thy divine Majesty, acknowledging thy power, and imploring thy protection. *Help me, O Lord, and save me for thy mercy's sake. Hear me, O Lord, and save me thro' the infinite merits of my blessed Redeemer Jesus Christ.* Amen.

An internal Act of Martyrdom.

I Willingly and from my heart renounce my country; my lands and possessions; my kindred and friends; yea, even the whole world, and whatsoever is most dear unto me; and here, in the presence of God and his angels, offer up myself to the shedding the last drop of my blood, and losing as many lives (if it were possible I had them) as there are hairs on my head, for, and in defence of the Catholic faith, and every point thereof; as also in the maintenance of any other pious and just cause; which death I would joyfully and contentedly suffer, not so much for the sake of that good which, through God's mercy, would thereby redound to my soul, as chiefly to the honour of the blessed Trinity.

And this act of martyrdom I here make, is so express and sincere, that on my part

I know nothing wanting to its perfection ; but if in the sight of Almighty God (who searches the reins, and knows better what is in my heart than myself) it be any ways imperfect, I beseech him, in his mercy, to supply the defect thereof, so effectually as that I may truly say with that holy father and blessed martyr St. Cyprian, *Martyrdom may be wanting to my mind, but my mind never to martyrdom.*

A Prayer to God the Father.

O God, the Father of our Lord Jesus Christ, the God of patriarchs and prophets, God of apostles and martyrs, God of virgins and of all believers ; we beseech thee to have mercy upon us, thou who didst send thy Son our Saviour Jesus Christ to redeem us ; thy Son born of the Virgin Mary, by the operation of the Holy Ghost, by the annunciation of angels, to deliver us from eternal death.

I beseech thee, O Lord, have compassion on thy servant ; judge me not according to my works ; for I have been disobedient to thy commandments ; but thou who lovest repentance, have mercy on me, who before thy face make confession of all my sins, and, for the love of thy holy name, wipe away all my offences.

Make me abide in thy holy Catholic Church with an undefiled faith, a pure heart, firm devotion, a continual love of thee, and perseverance in good works to my life's end. Deliver me from the eternal pains and torments thou hast prepared for

the wicked: grant this for the sake of our blessed Saviour, by whom, and in whom, be ascribed to thee all honour, power, and glory, for ever and ever. *Amen.*

Instructions and Devotions for the Sick.

“**I**F attacked by any serious illness, let it be your first care to send for your spiritual director, and settle the state of your soul; which is much better done at the beginning than afterwards, when the violence of the disorder, or the quality of the remedies, may render you incapable of performing so great a work. Sickness is frequently the punishment of sin, and therefore a sincere repentance and confession is often a more effectual means of recovery than any other.”

2. “If your Will be not already made, as in prudence it ought, let this also be done in the beginning of your sickness, that so having settled your *temporal concerns*, you may apply your soul without disturbance to your *spiritual ones*.”

3. “Engage your best friends to give you timely notice whether your distemper be dangerous, and not flatter you with the hopes of life, when there are little or no grounds for hope. Make the best use possible of that time, which perhaps is to be your last. Admit but of few visits, nor of any other discourse but such as may be for the profit of your soul.”

4. “Be careful also to discharge your debts, and all other obligations incumbent

upon you, at the beginning of your sickness : forgive those who have any ways injured you, and ask pardon of those whom you have injured."

5. "Receive your sickness as coming from the hands of God with a perfect resignation to his holy will, and as a just punishment of your offences. Frequently offer yourself up to him, and beg that he would grant you patience, sanctify your sufferings, and accept of them in union with those of Jesus Christ your Saviour, in satisfaction of the punishment due to your sins."

6. "Procure some friend to read to you such prayers as are most affecting and proper for your condition : such as the Penitential Psalms, the Litanies, Acts of the Love of God, of patience, resignation, &c."

7. "Place a crucifix or figure of Christ crucified always before your eyes, in order to think often upon his passion : hide yourself in spirit in his wounds, and embrace his feet with the utmost affection of your soul."

8. "Endeavour, as much as possible, to acquire a penitential spirit during your sickness ; call often on God for mercy, and make frequent acts of contrition for your sins. St. Augustin used to say, that no Christian, however innocent his life might have been, ought to venture to die in any other state than that of a penitent.

A daily Prayer in Time of Sickness.

LORD Jesus Christ, behold I receive this sickness, with which thou art pleased to visit me, as coming from thy fatherly hand. It is thy will it should be thus with me, and therefore I submit: *thy will be done on earth, as it is in heaven.* May this sickness be to the honour of thy holy name, and the good of my soul. For this end I here offer myself with an entire submission to thy appointments; to suffer whatever thou pleasest, as long, and in what manner thou pleasest. For I, thy creature, O Lord, have most ungratefully offended thee; and as my sins have long since cried aloud to heaven for justice, how can I now complain of thy chastisements? No, my God, thou art just in all thy ways; I have truly deserved thy punishment, and therefore can have no reason to complain of thee, but rather of my own wickedness.

Rebuke me not, O Lord, in thy fury, nor chastise me in thy wrath; but have compassion on my weakness. Thou knowest my frailty, and that I am nothing but dust and ashes. Deal not with me therefore according to my sins, nor punish me according to my iniquities; but according to the multitude of thy tender mercies have compassion on me. May thy justice, O Lord, be tempered with mercy; and let thy heavenly grace come to my assistance, to support me under this illness. Enable me with strength from above to bear all the un-

easinesses, pains and difficulties, of my sickness, with Christian patience, and to accept of them with cheerfulness in just punishment of my offences. Preserve me from all temptations, and be thou to me a tower of strength against the assaults of the enemy, that, in this illness, I may no ways offend thee. And should it be my last, I beg of thee so to direct me by thy grace, that I may neither neglect nor be deprived of those helps which thou hast, in thy mercy, ordained for the safe conduct of my soul in its passage to eternity; that being perfectly cleansed from all my sins, I may believe in thee, hope in thee, love thee above all things, and, through the merits of thy death and passion, be admitted into the company of the blessed, where I may praise thee for ever. *Amen.*

*Acts of the most necessary Virtues to be made
in the Time of Sickness.*

LORD, I accept this sickness from thy hands, and resign myself entirely to thy blessed will, whether it be for life or death. Not my will, but thine be done: thy will be done on earth, as it is in heaven.

I offer up to thee, O Lord, all that I now suffer, or may hereafter suffer, to be united to the sufferings of my Redeemer, and sanctified by his passion.

I adore thee, O my God and my All, as my first beginning and last end; and bowing down all the powers of my soul in thy

presence, desire to pay thee the best homage I am able.

I desire to praise thee, O Lord, without ceasing, in sickness as well as in health: and to join my heart and voice with the whole Church in heaven and earth in blessing thee for ever.

I give thee thanks from the bottom of my heart for all the mercies and blessings bestowed upon me and thy whole Church, through Jesus Christ thy Son: and, above all, for thy having loved me from all eternity, and redeemed me with thy precious blood. O let not that blood be shed for me in vain!

Lord, I believe all those heavenly truths which thou hast revealed, and which thy holy Catholic Church believes and teaches: thou art the sovereign Truth, who neither canst deceive nor be deceived: and thou hast promised the spirit of Truth, to guide thy Church into all truth. *I believe in God the Father Almighty, &c.* In this faith I resolve, through thy grace, both to live and die: O Lord, strengthen and increase my faith,

O my God, all my hopes are centered in thee, from whom I hope for mercy, grace, and salvation, through the passion and death of my blessed Redeemer. In thee, O Lord have I put my trust: O let me never be confounded.

O sweet Jesus, receive me into thy arms in this day of my distress: hide me within thy wounds, bathe my soul in thy precious blood.

I love thee, O my God, with my whole heart and soul, above all things : at least I desire so to love thee. O ! come now, and take full possession of my soul, and teach me to love thee for ever.

I desire to be dissolved, and to be with Christ.

When, O Lord, will thy kingdom come ?
When wilt thou perfectly reign in all hearts ?
When shall sin be no more ?

I desire to embrace every neighbour in the arms of perfect charity, for the love of thee. I forgive, from my heart, all that have any ways offended or injured me, and ask pardon of all whom I have any ways offended.

Have mercy on me, O God, according to thy great mercy ; and according to the multitude of thy tender mercies, blot out my iniquities.

O ! who will give water to my head, and fountains of tears to my eyes, that night and day I may bewail all my sins !

O ! that I had never offended so good a God ! O that I had never sinned ! Happy those souls that have preserved their baptismal innocence.

Lord, be merciful to me a sinner ; sweet Jesus, Son of the living God, have mercy on me.

I recommend my soul to God my Creator, who made me out of nothing ; to Jesus Christ my Saviour, who redeemed me with his precious blood ; to the Holy

Ghost, who sanctified me in baptism. Into thy hands, O Lord, I commend my spirit.

I renounce from this moment, and for all eternity, the devil and all his works; and abhor all his suggestions and temptations. Suffer not this mortal enemy of my soul, O Lord, to have any dominion over me, either now, or at my last hour. O let thy holy angels defend me from all the powers of darkness.

O holy Mary, Mother of God, pray for us sinners now, and at the hour of our death. O all ye blessed angels and saints of God, pray for me a poor sinner.

It may also be proper to read some part of the Passion of Christ, the Paraphrase on the Lord's Prayer, the Miserere, or other penitential psalms, devout acts of contrition, &c. but not too much at a time, lest it might fatigue him.

A daily Preparation for Death.

1. **M**Y heart is ready, O God, my heart is ready: not my will, but thine be done. I resign myself entirely to thee, O Lord, to receive death at the time and in the manner it shall please thee to send it.

2. I most humbly ask pardon for all the sins I have committed against thy sovereign goodness, and repent of them all from the bottom of my heart.

3. I firmly believe whatsoever the holy Catholic Church believes and teaches; and by thy grace I will die in this belief.

4. I hope to possess eternal life through

thy infinite mercy, and the merits of my Saviour Jesus Christ.

5. O my God, my sovereign Good, I desire to love thee above all things, and to despise this miserable world., I desire to love my neighbour as myself, for the love of thee, and from my heart to forgive all injuries.

6. O my divine Jesus, how great is my desire to receive thy sacred body! O! come now into my soul, at least by a spiritual communion. O! grant that I may worthily receive thee before my death! I desire to unite my communion to all the worthy communions which shall be made in thy holy Church, even to the end of the world.

7. Grant me the grace, O my divine Saviour, perfectly to efface all the sins I have committed by any of my senses, by applying daily to my soul thy blessed merits, the holy unction of thy precious blood.

8. Holy Virgin, Mother of God, defend me from my enemies in my last hour, and present me to thy divine Son. Glorious St. Michael, prince of the heavenly host; my angel guardian, and blessed patrons, intercede for me, and assist me in this my last and dreadful passage.

9. O my God, I renounce all temptations of the enemy, and in general whatsoever may displease thee. I adore and accept thy divine appointments with regard to my soul, and entirely abandon myself to them as most just and equitable.

10. O Jesus, my divine Redeemer, be to me a Saviour. Save me, O my God, hiding myself with an humble confidence in thy dear wounds. I deliver my soul into thy divine hands; receive it into the bosom of thy divine mercy. *Amen.*

PRAYERS FOR THE DEAD.

Recite the Psalm Miserere, Have mercy, &c. p. 68, and the Ps. De profundis, From the depths, &c. p. 67, and at the end of each, instead of Gloria Patri, &c. say, Grant them eternal rest, O Lord: and let perpetual light shine upon them.

A Prayer for all the faithful departed.

O God the Creator, *as p. 75.*

On the Day of a Person's Decease or Burial.

O God, whose property it is always to have mercy and to spare, we humbly beseech thee in behalf of the soul of thy servant N. which thou hast this day called out of the world, that thou wouldst not deliver it up into the hands of the enemy, nor forget it unto the end: but command it to be received by the holy angels, and to be carried into Paradise, its true country; that as in thee it had faith and hope, it may not suffer the pains of hell, but may take possession of everlasting joys: thro'. *Amen.*

Another.

WE beseech thee, O Lord, admit the soul of thy servant N. which this day has departed out of this world, into the fellowship of the saints, and pour forth upon it the dew of thy eternal mercy: thro', &c.

On the Anniversary Day.

O Lord, the God of mercy and pardon, grant to the soul of thy servant N. whose anniversary we commemorate, the seat of refreshment, the happiness of rest, and the brightness of light: thro', &c.

A Prayer for one lately deceased.

ABSOLVE, we beseech thee, O Lord, the soul of thy servant N. that being dead to the world, he may live to thee: and whatever he has committed in this life through human frailty, do thou of thy most merciful goodness forgive: thro', &c.

A Prayer for a Bishop or a Priest.

O God, who amongst the apostolic priests hast raised thy servant N. to the dignity of a (Bishop or Priest) grant, we beseech thee, that he may also be admitted to their everlasting fellowship in heaven: thro', &c.

For Father and Mother.

O God, who hast commanded us to honour our father and mother, have mercy on the souls of my father and mother: and grant that I may see them in the glory of eternity: thro', &c.

For Brethren, Relations, and Benefactors.

O God, the giver of pardon, and lover of the salvation of mankind, we beseech thy clemency in behalf of our brethren, relations, and benefactors, who are departed this life, that thro' the intercession of the blessed Virgin Mary, and of all the saints, thou wouldst receive them into the joys of thy eternal kingdom: thro', &c.

For all that lie in a Church Yard.

O God, by whose mercy the souls of the faithful find rest, grant to all thy servants, here or elsewhere, that have slept in Christ, the full pardon of their sins; that being discharged from all guilt, they may rejoice with thee for all eternity.

For a Man deceased.

HEAR, we beseech thee, O Lord, our prayers, which we humbly address to thy mercy, that the soul of thy servant, which thou hast called out of this world, may be received into the regions of light and peace, and be numbered amongst the blessed: thro', &c.

For a Woman deceased.

WE beseech thee, O Lord, according to thy great goodness, to shew mercy on the soul of thy servant; that being now delivered from the corruption of this mortal life, she may be received into the inheritance of eternal bliss: thro', &c.

For many deceased.

O God, whose property it is always to have mercy and to spare, be propitious to the souls of thy servants, and grant them the remission of all their sins; that being delivered from the bonds of this mortal life, they may be admitted to life everlasting.

A Prayer which may be daily said by a Woman with Child.

O Lord God Almighty, Creator of heaven and earth, who has made us all out of nothing, and redeemed us by the precious blood of thy only Son: look

down upon thy poor handmaid here prostrate before thee, humbly imploring thy mercy, and begging thy blessing for herself and her child, which thou hast given her to conceive. Preserve, I beseech thee, the work of thy hands, and defend both me and the tender fruit of my womb from all perils and all evils; grant me in due time a happy delivery, and bring my child safe to the font of baptism, that it may be there happily dedicated to thee, to love and serve thee faithfully for ever. But, O my God, I have too much reason to fear lest my great and manifold sins should hinder thee from hearing my prayers, and draw down thy judgments on me and mine, instead of thy mercies which I sue for. And therefore I am sensible the first thing I ought to do is, to repent from the bottom of my heart for all my offences, humbly confessing them, and continually to cry to thee for mercy. I detest then all my sins with my whole heart, and desire to lay them down here at thy feet, to be effaced and destroyed for ever. I renounce and abhor them with my whole soul, because they are infinitely odious to thee, and wish I could expiate them with tears of blood: I humbly beg thy pardon for them all, and wish with all my heart I had never committed them: I here offer myself to make what satisfaction for them I am able; and most willingly accept of whatever I may have to suffer in child-bearing, and offer it up now before-hand to thee for my sins, firmly resolving by thy grace

never wilfully to offend thee more. Behold here my poor heart, O Lord, and if it is not, at least I desire it should be, that contrite and humble heart which thou never despisest. In this disposition of soul, and with a lively confidence in thy mercies, and in the merits of the death and passion of Jesus Christ thy Son, I renew the petition I made before, and once more beg, for myself, thy grace, protection, and a happy delivery; and for my child, that thou wouldst be pleased to preserve it for baptism, sanctify it for thyself, and make it thine for ever: thro', &c. . *Amen.*

INSTRUCTIONS FOR HEARING MASS.

1. *WHEN* you hear the bell, direct your intention to hear Mass in remembrance of the death and passion of our Blessed Saviour, and imagine that you see the Blessed Virgin, St. Mary Magdalen and the other Maries, going to Mount Calvary, to behold Christ crucified; endeavour to stir up in your mind such thoughts as you may suppose these holy persons to have had in this sacred pilgrimage, as you are going to behold the same crucifixion which they saw, mystically performed by the hands of the priest.

2. Think, that were this blessed sacrifice offered only in one place, and consecrated but by one priest in the world, with how great a desire the people would run to that place, and seek that priest, to hear and see him celebrate those heavenly mysteries. - Implore then the grace of our Lord, that you may come with the

like attention and devotion, as these holy mysteries do not require a less reverence for being celebrated in so many places, and so often repeated.

3. *Call to mind what you stand most in need of, bewail your offences, and offer up this holy sacrifice for the Universal Church, his Holiness the Pope, and all ecclesiastical persons; for unity among all Christian kings and princes; for the conversion of infidels and heretics; for his majesty, the royal family, and these kingdoms; and finally, for both the living and the dead.*

PRAYERS BEFORE MASS.

An Oblation of the Mass, according to the four Ends of our Christian Sacrifice.

O MOST merciful Father, and gracious God, who hast so loved the world, as not to spare thy only beloved Son, but deliveredst him up to suffer the cruel death of the cross for the redemption of us poor sinners; and willest, moreover, have the same oblation daily renewed in the mass, that we may apply the fruit of his sacred passion for the benefit of our souls; grant, we humbly beseech thee, that we may assist with all due respect, attention, and devotion, at these adorable mysteries of thy infinite wisdom and singular goodness, to the end we may be made partakers of the fruit and virtue of the bloody sacrifice of the cross, by this unbloody oblation at the altar. And as this our Christian sacrifice contains all the virtue and perfection of those of the old law, so we

offer it up to thee in manner of the four-fold oblation of the ancient sacrifices. *First*, then, we offer it up, O Lord, in humble and sincere profession of the supreme power and dominion thou hast over us and all creatures, to which we willingly submit; and earnestly beg that we and all others may have the grace constantly to do the same. *Secondly*, we offer it up in satisfaction and atonement for all the sins and crimes we have ever committed; or howsoever thy infinite majesty has any ways been displeased or offended. *Thirdly*, we offer up this holy mass as a thanksgiving and grateful acknowledgment of all favours and blessings bestowed upon us in general or particular. *Lastly*, we offer up our present sacrifice, that we may mercifully obtain of thy divine goodness what thou knowest we stand most in need of, either for soul or body, temporal or spiritual. [*Here may be added, in particular, what each one most wants, for himself, or others living or dead.*] With these dispositions and intentions, we approach, O God, this day to thy altar, relying on thy power and mercy to grant our petitions, and to supply us with grace for the performing of our duty, thro' the divine merits of the sacred death and passion of thy only Son, our Lord and Saviour Jesus Christ. *Amen.*

A DEVOUT METHOD OF HEARING MASS.

Making the sign of the Cross with the Priest,
say,

IN the name of the Father, and of the
 Son, and of the Holy Ghost. *Amen.*

I will draw near to thy altar, O my God,
 there to gain new strength and vigour to
 my soul; separate me by thy grace from
 those unbelievers who have no trust in thee.

That grace which comforts me when the
 remembrance of my sins afflict and cast me
 down.

That grace which lets me know there is
 an everlasting refuge in thy goodness, and
 that thou art ready to forgive even our
 greatest sins upon a sincere repentance.

The Priest bowing down, says the Confiteor
before he goes up to the altar: say it with
him as follows:

I Confess to Almighty God, to the blessed
 Virgin Mary, to the blessed Michael the
 Archangel, to the blessed John Baptist, the
 holy apostles Peter and Paul, to all the
 saints, and to you, Father, that I have very
 much sinned in thought, word, and deed,
 through my fault, through my fault, through
 my most grievous fault. Therefore I beseech
 the blessed Virgin Mary, blessed Michael
 the Archangel, the blessed John Baptist, the
 holy apostles Peter and Paul, and all the
 saints, and you, Father, to pray (through God)
 for me.

As the Ps. Judica me, the Gloria, the Creed,
and Creed are omitted in Masses for the
Dead, &c. you also may pass them over.

After the Confiteor, say,

O My God, who hast commanded us to pray for one another, and in thy holy Church hast given, even to sinners, the power of absolving from sin, receive with equal bounty the prayers of thy people for the priest, and those of the priest for thy people.

We beseech thee, O Lord, by the merits of those saints whose relics are here, and of all the saints, that thou wouldst vouchsafe to forgive me all my sins. *Amen.*

When the Priest goes first to the Book, and says the part of the Mass called the Introit, say,

GRANT, O Lord, we may be truly prepared for the offering this great sacrifice to thee this day; and because our sins alone can render us displeasing to thee, therefore we call aloud to thee for mercy.

At the Kyrie eleison, say,

HAVE mercy on me, O Lord, and forgive me all my sins.

Have mercy on me, O Lord, have mercy on me.

At the Gloria in excelsis, say,

GLORY be to God on high, and peace on earth to men of good will. We praise thee, we bless thee, we adore thee, we glorify thee, we give thee thanks for thy great glory. Lord God, Heavenly King, Father Almighty. Lord Jesus Christ, the only begotten Son. Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy upon us.

who takest away the sins of the world, receive our prayers: who sittest at the right hand of the Father, have mercy on us. For thou only art holy, thou only art our Lord, thou only, O Jesus Christ, together with the Holy Ghost, art most high, in the glory of God the Father. *Amen.*

When the Priest turns to the People, and says,
Dominus vobiscum, say,

BE thou always with us, O my God, and let thy grace never depart from us.

Whilst he reads the Collects, say,

Almighty and eternal God, we humbly beseech thee, mercifully to give ear to the prayers of thy servant, which he offers thee in the name of thy Church, and in behalf of us thy people: accept them to the honour of thy name, and good of our souls; and grant us all those blessings which may any ways contribute to our salvation. Thro' our Lord Jesus Christ. *Amen.*

At the Epistle, say,

BE thou, O Lord, eternally praised and blessed, for having communicated to the holy prophets and apostles thy spirit, disclosing to them admirable secrets, redounding to thy glory and our great good. We firmly believe their word, because it is thine. Give us, we beseech thee, the happiness to understand from the Church, by their instructions, what is profitable, and grace to practise the same all our lives.

When he reads the Gradual, say,

HOW wonderful, O Lord, is thy name through the whole earth! I will bless

our Lord at all times : his praise shall be ever in my mouth. Be thou my God and my Protector : in thee alone will I put my trust, let me not be confounded for ever.

At the Gospel, when the People rise up, say,

MAYEST thou be ever adored and praised, O Lord, who not content to instruct and inform us by thy prophets and apostles, hast even vouchsafed to speak to us by thy only Son our Saviour Jesus Christ, commanding us by a voice from heaven to hear him : grant us, O merciful God, the grace to profit by his divine and heavenly doctrine. All that is written of thee, dread Jesus, in thy gospel, is truth itself ; nothing but wisdom in thy actions ; power and goodness in thy miracles ; light and instruction in thy words. With thee, sacred Redeemer, are the words of eternal life : to whom shall we go, but to thee, eternal Fountain of Truth ? Give me, O God, grace to practise what thou commandest, and command what thou pleasest.

At the Credo or Nicene Creed, say,

I Believe, O Lord, all thou hast taught me by thy holy Church : in this faith, by the assistance of thy grace, I desire to live and die : by thy divine grace, I am convinced of the sincerity and wisdom of those who have delivered these sacred truths to me. Their miraculous success is a sufficient proof. Where shall I go, my Lord ? Thou hast the words of eternal life. Of thy truth thus delivered, my reason and will shall never doubt, though my senses and vain imagination

tions should. I believe, O Lord, help my unbelief.

When at the Offertory he uncovers the Chalice, say,

ACCCEPT, O holy Father, almighty and eternal God, this unspotted Host which I, thy unworthy servant, offer thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present, and for all faithful Christians, living and dead, that it may avail me and them to life everlasting. *Amen.*

At the Offering of the Chalice, say,

WE offer thee, O Lord, the chalice of salvation, beseeching thy clemency, that it may ascend before thy divine Majesty, as a sweet perfume, for our salvation, and for that of the whole world.

Accept us, O Lord, in the spirit of humility and a contrite heart: and grant that the sacrifice which we offer this day in thy sight, may be pleasing to thee, O Lord God.

When he washes his Fingers at the Corner of the Altar, say,

THOU, Lord, who once vouchsafedst to wash thy disciples' feet before their invitation to thy holy table, wash us also, we beseech thee, O Lord, and wash us again: not only our feet and hands, but our hearts, our desires, our souls, that we may be wholly innocent and pure.

Go on, and pray.

REECEIVE, O holy Trinity, this oblation we make thee, in memory of the

passion, resurrection, and ascension of our Lord Jesus Christ, and in honour of the ever blessed Virgin Mary; of blessed John Baptist; of the holy apostles Peter and Paul; of these, and of all the saints; that it may be available to their honour and our salvation. And may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Thro' the same Christ our Lord. *Amen.*

At the Orate Fratres, say,

MAY our Lord receive this sacrifice from thy hands, to the praise and glory of his name, for our good, and the benefit of his whole Church.

Or, whilst he reads the secret Prayers proper for the Day, in a low voice, say,

Mercifully hear our prayers, O Lord, and graciously accept this oblation, which we thy servants are making to thee; that as we offer it to the honour of thy name, so it may be to us here a means of obtaining thy grace, and in the next life everlasting happiness. *Amen.*

When the Priest says in a loud voice, Per omnia sæcula sæculorum, say,

IT is truly meet and just, right and available to salvation, that we always, and in all places, give thanks to thee, holy Lord, Father Almighty, eternal God, thro' Christ our Lord; by whom the angels praise thy Majesty, the dominations adore it, the powers tremble before it, the heavens and heavenly virtues, and blessed seraphims with common jubilee glorify it; together with

whom we beseech thee, that we may be admitted to join our voices, saying in an humble manner :

Holy, holy, holy, Lord God of Sabaoth, heaven and earth are full of thy glory.

Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

What follows is called the Canon of the Mass : say then,

MOST merciful Father, who hast given us thy only Son to be our daily sacrifice, incline thy ears to our prayers, and favour our desires ; protect, unite, and govern thy whole Church throughout the world, pour forth thy blessing on his present Holiness, that Prelate who has a particular charge over us, our King, and all true professors of the Catholic faith.

Whilst he makes his Memento, or Commemoration of the Living, make yours also, praying in particular for yourself and Friends, &c.

I Offer thee, O eternal Father, with this thy minister at the altar, this oblation of the body and blood of thy only Son, to thy honour and glory : in remembrance of my Saviour's passion, in thanksgiving for all thy benefits, in satisfaction for all my sins, and for the obtaining thy grace, whereby I may be enabled to live virtuously and die happily. I desire thee likewise to accept it, O God, for my parents, ~~for my~~ relations, friends, and benefactors ; grant

them all blessings, spiritual and temporal. I offer it up also [*name the particular intention you offer it up for; as, for obtaining this virtue, overcoming that vice; for blessings, such as health, &c.*] Likewise for all that are in misery; for those I have any ways injured in word or deed: for all my enemies: for the conversion of sinners, and enlightening all that sit in darkness. Pour forth thy blessings on all, according to their different necessities, through the merits of thy only Son our Lord.

Proceed and say,

GIVE ear, we beseech thee, to the prayers of thy servant, who is here appointed to make this oblation in our behalf, and grant it may be effectual for the obtaining all those blessings which he asks for us.

Behold, O Lord, we all here present to thee in this bread and wine the symbols of our perfect union. Grant, O Lord, that they may be made for us the true body and blood of thy dear Son; that being consecrated to thee by this holy Victim, we may live in thy service, and depart this life in thy grace.

At the Elevation, or lifting up of the Sacred Host, in Memory of Christ being lifted up on the Cross, say,

MOST adorable body, I adore thee with all the powers of my soul. Lord, who hast given thyself entire to us, grant we may become entirely thine. I believe, O Lord: help my unbelief.

Most merciful Saviour, be thou my protector; strengthen and defend me by thy heavenly grace, now, and especially at the hour of my death, sweet Jesus. *Amen.*

At the Elevation of the Chalice, say,

MOST adorable blood, that washes away all our sins, I adore thee: happy we, if we can return our life and blood for thine.

O Jesus, do thou cleanse, sanctify, and preserve our souls to eternal life. Live, Jesus, in us, and we in thee. *Amen.*

After the Elevation, say,

IT is now, O Lord, with grateful hearts we call to mind the sacred mysteries of thy passion and death, thy resurrection and ascension. Here is thy body that was broken: here is thy blood that was shed for us, of which these exterior signs are but the figures, and yet in reality contain the substance. It is now we truly offer thee, O Lord, that pure and holy victim, which thou hast been pleased to give us; of which all the other sacrifices are but so many types and figures.

Whilst he makes his Memento, in silence, for the Dead, make yours also; thus

I Offer thee again, O Lord, this holy sacrifice of the body and blood of thy only Son, in behalf of the faithful departed; and in particular for the souls of [here name whom you chiefly propose to pray for] my father, if dead, relations, benefactors, neighbours, &c. Likewise of such as I have my

ways injured, or been the occasion of their sins; of such as have injured me, and been my enemies; of such as die in war, or have none to pray for them, &c. To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and peace: thro' the same Christ our Lord. *Amen.*

When he strikes his Breast, and says aloud,
Nobis quoque peccatoribus, say,

Vouchsafe to grant the same to us, poor and miserable sinners: judge us not according to our demerits; but through the infinite multitude of thy mercies, in which we hope, liberally extend to us thy grace and pardon.

We ask it of thee, in the name of thy dear Son, who liveth and reigneth eternally with thee, and in that form of prayer which he himself hath taught us.

At the Pater Noster, say with him,

OUR Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation: but deliver us from evil. *Amen.*

Deliver us from those evils, which we labour under at present; from past evils, which can be nothing but our manifold sins; and from the evils to come, which will be the just chastisement of our offence; if our

prayers, and those more powerful ones of thy saints, who intercede for us, intercept not thy justice, or excite not thy bounty.

At his breaking and putting a Particle of the Host into the Chalice, say,

THY body was broken, and thy blood shed for us: grant that the commemoration of this holy Mystery may obtain us peace: and that those who receive it may find everlasting rest.

At the Agnus Dei, say with the Priest,

LAMB of God, who takest away the sins of the world, have mercy upon us.

Lamb of God, who takest away the sins of the world, have mercy upon us.

Lamb of God, who takest away the sins of the world, grant us peace.

At the Prayer before Communion, say,

IN saying to thy Apostles, my peace I leave you, my peace I give you: thou hast promised, O Lord, to all thy Church, that peace which the world cannot give; peace with thee, and peace with ourselves.

Let nothing, O Lord, ever interrupt this holy peace: let nothing separate us from thee to whom we heartily desire to be united, through the blessed sacrament of peace and reconciliation. Let this food of angels strengthen us in every christian duty, so never more to yield under temptation, or fall into our common weakness.

At the Domine non sum dignus, striking your Breast thrice, with Humility and Contrition, say,

LORD, I am not worthy thou shouldst enter under my roof; say only the word, and my soul shall be healed.

Such as are not prepared to communicate really, may communicate spiritually, by saying as follows :

MOST loving Jesus, I adore thee with a lively faith, who art present in this sacrament by virtue of thy infinite power, wisdom and goodness. But conscious of my infirmities and sins, I dare not now receive thee sacramentally. All my hope is in thee ! - I love thee, O Lord, with all my heart, who hast so loved me : and therefore I desire to receive thee now spiritually : come therefore, O Lord, to me in spirit, and heal my sinful soul. Feed me that am hungry, comfort me that am weak, enliven and sanctify me with thy sacred body and blood : deliver me from all sin, and make me always obedient to thy commands ; and let me never be separated from thee, my saviour ! who with the Father and the Holy Ghost, livest and reignest one God, for ever and ever. *Amen.*

During the Ablution and Wiping of the Chalice, say,

GIVE us, O Lord, a part in the fruits of thy death and passion : the sacred memory of which we have commemorated

in our present sacrifice and communion. Happy those who sit at thy table to partake of the bread of life. O Jesus, my soul sighs after thee! I long with thy apostle to be dissolved, and be with thee. My heart, and my whole body, with transports of joy, seek the living God.

My soul languishes with the ardent desire of entering into the house of our Lord. I love thee, O my God, with all my heart! O that I could always enjoy the presence of thy adorable body, which is the pledge of our eternal happiness. I adore thy goodness, and return thee infinite thanks, O gracious Lord, for thy inestimable favour and mercy, in admitting me to be present this day at the dread sacrifice, where thou art both Priest and Victim. Make me, O God, always sensible of this great blessing, and let not my unworthiness put a stop to the effect of thy mercy and goodness.

Whilst he reads the Communion, say,

LET it be now, O Lord, the effect of thy mercy, that we who have been present at this holy mystery, may find the benefit of it in our souls.

At the Post-Communion, say,

WE give thee thanks, O God, for thy mercy, in admitting us to have a part in offering this sacrifice in thy holy name: accept it now to thy glory, and be ever mindful of our weakness.

Proceed as follows

MOST gracious God, Father of mercy, grant I beseech thee, that this ador-

able sacrifice of the blessed body and blood of thy Son, our Lord Jesus Christ, may obtain for us at thy hands, mercy, and the remission of all our sins. *Amen.*

When he turns to the People and gives them his Blessing, make you also the sign of the Cross, and say,

THE Blessing of God Almighty, ✠ Father, Son, and Holy Ghost, descend upon us, and dwell in our hearts for ever. *Amen.*

Whilst he concludes with the last Gospel, say,
O Eternal Word, speak to my soul, which adores thee in a profound silence; thou art the great Creator of all things: abandon not, I beseech thee, thy own creature: be thou my life, my light, and my all.

O Light eternal! enlighten me as to this present life, and in the life to come.

Reign in me as in thine own inheritance: for thou, O Lord, hast made me: thou hast redeemed me! May I be ever thine.

I have sinned too much against heaven, and before thee, and am not worthy to be called thy Son.

Thou God Incarnate, have pity on my weak and mortal flesh, and grant it may one day see what it here adores below. *Amen.*

Prayers after Mass.

I consider thee all possible praise and thanks, O Sovereign Creator, for the favour I have this day received of thy bounty, and of which many better deserving Christians are deprived. Receive, O Lord, my ut-

worthy prayers, supply all my defects, pardon all my distractions and indevotions, and grant, that by the strength and virtue of those divine mysteries, I may go on cheerfully in the path of thy commandments, love and service, amidst all the temptations, troubles, and dangers of my life's pilgrimage, till I shall one day happily arrive at thy heavenly kingdom, where, with the blessed angels and saints, I shall more clearly contemplate thee, more perfectly enjoy thee, and more understandingly celebrate thy infinite goodness and mercy, with uninterrupted canticles of eternal praise, admiration and gratitude.

Happy are they who dwell in thy house, O Lord: for ever and ever they will praise thee.

Thou art worthy, O Lord, to receive honour, glory, and power.

Praise the Lord, for he is good, for his mercy is everlasting.

Who shall relate the wonders of the Lord? who shall publish his praises?

At sprinkling the Holy Water, before Mass on Sunday, is sung the following Anthem.

A Sperges me, Domine, Hyssopo, et mundabor: lavabis me, et super nivem dealbabor.	S Sprinkle me, O Lord, with Hyssop, and I shall be cleansed: wash me, and I shall become whiter than snow.
--	---

Ps. Miserere mei, Ps. Have mercy on
Deus, secundum mag- me, O God, according
nam misericordiam to thy great mercy.
tuam.

V. Gloria Patri, &c.

V. Glory be to, &c.

Ant. Asperges me.

Anth. Sprinkle me.

*The Priest, being returned to the Foot of the
Altar, says,*

V. Ostende nobis,
Domine, misericor-
diam tuam.

V. Shew us, O
Lord, thy mercy.

R. Et salutare tu-
um da nobis.

R. And grant us
thy salvation.

V. Domine, exaudi
orationem meam.

V. O Lord, hear
my prayer.

R. Et clamor me-
us ad te veniat.

R. And let my cry
come unto thee.

V. Dominus vobis-
cum.

V. May the Lord
be with you.

R. Et cum Spiritu
tuo.

R. And with thy
Spirit.

The Prayer, Exaudi.

HEAR us, O holy Lord, Almighty Fa-
ther, eternal God! and vouchsafe to
send thy holy angel from heaven, to guard,
cherish, protect, visit and defend all that are
assembled in this place, through Christ our
Lord. *Amen.*

From Easter to Whitsunday, inclusively, instead of the foregoing Anthem, the following is sung, and to the V. (Ostende nobis), and its R. Et salutare, are added Alleluias.

Anthem.

VIDI aquam egredientem de templo a latere dextro, alleluia: et omnes ad quos pervenit aqua ista, salvi facti sunt et dicent, Alleluia. **I** Saw water flowing from the right side of the temple, alleluia: and all to whom that water came, were saved, and they shall say, Alleluia.

Ps. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus. Gloria. Ps. Praise the Lord, because he is good: because his mercy endureth for ever. Glory, &c.

Preparatory Prayer before Mass.

PROSTRATE in spirit at the foot of thy holy altar, I adore thee, Almighty God! and firmly believe that the Mass, at which I am going to assist, is the sacrifice of the body and blood of thy Son, Christ Jesus. O! grant I may assist thereat with the attention, respect, and awe due to such august mysteries: and that by the merits of the Victim there offered for me, I myself may become an agreeable sacrifice to thee, who livest and reignest with the same Son and Holy Ghost, one God, world without end. Amen.

THE ORDINARY OF THE MASS.

*The Priest at the Foot of the Altar, beginning,
saith,*



IN Nomine Patris, **I**N the Name of the
et Filii, et Spiritus Father, and of the
Sancti. *Amen.* Son, &c. *Amen.*

Ant. Introibo ad *Anth.* I will go un-
altare Dei. to the altar of God.

R. Ad Deum, qui *R.* To God, who
lætificat juventutem rejoiceth my youth.
meam.

Psalm xlii.

JUDICA me, De- **J**UDGE me, O
us, et discerne God, and distin-
causam meam de guish my cause from
gente non sancta: ab the nation that is not
homine iniquo et do- holy: from the unjust
loso erue me. and deceitful man de-
liver me.

R. Quia tu es, Deus, *R.* Since thou, O
fortitudo mea, quare God, art my strength,
me repulisti? et quare why hast thou reject-
tristis incedo dum af- ed me? and why do
fligit me inimicus? I go sorrowful whilst
the enemy afflicteth
me?

P. Emitte lucem *P.* Send forth thy
tuam et veritatem tu- Light and thy Truth:
am: ipsa me dedux- they have conducted
erunt, et adduxerunt and brought me unto
in Montem sanctum thy holy Mount, and
tuum, et in Taberna- into thy Tabernacle
cula tua.

R. Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam. R. And I will go unto the altar of God: to God who rejoiceth my youth.

P. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea? et quare conturbas me? P. I will praise thee on the harp, O God, my God: why art thou sorrowful, O my soul? and why dost thou disturb me?

R. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus. R. Hope in God, for him will I still praise: he is my God, and the Saviour I look for.

P. Gloria Patri, et Filio, et Spiritui Sancto. P. Glory be to the Father, and to the Son, &c.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen. R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

P. Introibo ad altare Dei. P. I will go unto the altar of God.

R. Ad Deum qui lætificat juventutem meam. R. To God who rejoiceth my youth.

P. Adjutorium nostrum in nomine Domini. P. Our help is in the name of the Lord.

R. Qui fecit cælum et terram. R. Who made heaven and earth.

P. Confiteor Deo omnipotenti, &c. P. I confess to Almighty God, &c.

R. Misereatur tui R. May Almighty
omnipotens Deus, et God be merciful to
dimissis peccatis tuis, thee, and, forgiving
perducat te ad vitam thee thy sins, bring
æternam. P. Amen. thee to everlasting
life. Amen.

R. Confiteor Deo R. I confess to Al-
omnipotenti, beatæ mighty God, to the
Mariæ semper Virgi- blessed Mary, ever a
ni, beato Michaeli Virgin, blessed Mi-
Archangelo, beato Jo- chael the Archangel,
anni Baptistæ, sanc- blessed John Baptist,
tis Apostolis Petro the holy Apostles Pe-
et Paulo, omnibus ter and Paul, to all
Sanctis, et tibi Pa- the saints, and to you,
ter, quia peccavi ni- Father, that I have
mis cogitatione, ver- sinned exceedingly in
bo et opere, mea cul- thought, word, and
pa, mea culpa, mea deed, thro' my fault,
maxima culpa. Ideo thro' my fault, thro'
precor beatam Mari- my most grievous
am semper Virginem, fault. Therefore I be-
beatum Michaellem seech the blessed Ma-
Archangelum, bea- ry, ever a virgin, bles-
tum Joannem Bap- sed Michael Archan-
tistam, sanctos Apos- gel, blessed John Bap-
tolos Petrum et Pau- tist, the holy Apostles
lum, omnes Sanctos, Peter and Paul, and
et te, Pater, orare pro all the saints, and
me ad Dominum De- you, O Father, to
um nostrum. pray to the Lord our
God for me.

P. Misereatur ves- P. May Almighty
tri omnipotens Deus, God be merciful unto
et dimissis peccatis you, and, forgiving you
vestris, perducat vos your sins, bring you

ad vitam æternam. to life everlasting.

R. *Amen.* R. *Amen.*

P. Indulgentiam, R. May the Al-
absolutionem, et re- mighty and most mer-
missionem peccato- ciful Lord, grant us
rum nostrorum, tri- pardon, absolution,
buit nobis omni- and remission of our
tens et misericors Do- sins. R. *Amen.*
minus. R. *Amen.*

P. Deus, tu con- P. O God, thou
versus vivificabis nos. being turned towards
us, wilt enliven us.

R. Et plebs tua R. And thy people
lætabitur in te. will rejoice in thee.

P. Ostende nobis, P. Shew us, O Lord,
Domine, misericor- thy mercy.
diam tuam.

R. Et salutare tu- R. And grant us
um da nobis. thy salvation.

P. Domine, exaudi P. O Lord, hear
orationem meam. my prayer.

R. Et clamor meus R. And let my
ad te veniat. cry come unto thee.

P. Dominus vobis- P. The Lord be
cum. with you.

R. Et cum spiritu R. And with thy
tuo. spirit.

The Priest, going to the Altar, says,

Aufer a nobis quæ- Take away from
sumus, Domine, ini- us our iniquities, we
quitates nostras, ut beseech thee, O Lord,
ad Sancta Sanctorum that we may be wor-
puris mereamur men- thy to enter with pure
tibus introire: per minds into the Holy
Christum Dominum of Holies: thro', &c.
nostram. *Amen.* *Amen.* G 6

When come up to the Altar, bowing down, he says,

Oramus te, Domine. We beseech thee, mine, per merita O Lord, by the merits of thy saints, sanctorum tuorum, of thy saints, quorum reliquæ hic whose relics are here, sunt, et omnium and of all the saints, sanctorum, ut indul- that thou wouldst gere digneris omnia vouchsafe to forgive peccata mea. Amen. me all my sins. Amen.

Whilst he reads the Introit, say,

Let the name of the Lord be blessed both now and for ever. From the rising to the setting of the sun all praise is due to the name of the Lord. Who is like the Lord our God, who dwells on high, and looks on all that is humble both in heaven and earth. Glory be to the Father, &c.

P. Kyrie eleison. R. Kyrie eleison. P. Kyrie eleison. *Lord have mercy upon us.*
[R. Christe eleison. P. Christe eleison. R. Christe eleison. *Christ have mercy upon us.*
[P. Kyrie eleison. R. Kyrie eleison. P. Kyrie eleison. *Lord have mercy upon us.*

GLORIA IN EXCELSIS.

GLORIA in excelsis Deo, et in **G**LORY be to God on high, terra pax hominibus and on earth peace to bonæ voluntatis. Lau- men of good will. damus te; benedici- We praise thee; we mus te; adoramus te; bless thee; we adore glorificamus te. Gra- thee; we glorify tias agimus tibi prop- thee. We give thee ter magnam gloriam thanks for thy great tuam, Domine Deus, glory, O Lord God,

Rex cœlestis, Deus heavenly King, God
 Pater omnipotens. the Father Almighty.
 Domine Fili unige- O Lord Jesus Christ,
 nite JesuChriste. Do- the only begotten
 mine Deus, Agnus Son. O Lord God,
 Dei, Filius Patris. Qui Lamb of God, Son
 tollis peccata mundi, of the Father, who
 miserere nobis. Qui takest away the sins
 tollis peccata mundi, of the world, have
 suscipe deprecati- mercy on us. Who
 onem nostram. Qui takest away the sins
 sedes ad dexteram Pa- of the world, receive
 tris, miserere nobis. our prayers. Who
 Quoniam tu solus sittest at the right
 sanctus. Tu solus Do- hand of the Father,
 minus. Tu solus al- have mercy on us. For
 tissimus, Jesu Chris- thou only art holy.
 te, cum Sancto Spi- Thou only art the
 ritu, in gloria Dei Lord. Thou only, O
 Patris. Amen Jesus Christ, together
 with the Holy Ghost, art most high in the
 glory of God the Father. Amen.

*Turning towards the people, the Priest sa-
 lutes them, saying,*

P. Dominus vo- P. The Lord be
 biscum. with you.

R. Et cum spiritu R. And with thy
 tuo. spirit.

*Whilst he reads the Collects, the following
 may be said :*

We humbly beseech thee, O Almighty
 and eternal God, mercifully to give ear to
 the prayers of thy servant, which he offers
 to thee in the name of thy Church, and in
 behalf of us thy people: accept them to the

honour of thy name, and the good of our souls, and grant us all those blessings which may any way contribute to our salvation: thro', &c. *Amen.*

Whilst the Priest reads the Epistle, say,

Be thou, O Lord, eternally praised and blessed for having communicated thy spirit to the holy prophets and apostles, disclosing to them admirable secrets, redounding to thy glory and our great good. We firmly believe their word, because it is thine. Give us, we beseech thee, the happiness to understand from the Church, by their instructions, what is profitable, and grace to practise the same all our lives.

At the end of the Epistle, the Clerk answers,
Deo gratias. Thanks be to God.

During the Gradual, or Tract, may be said,

How wonderful, O Lord, is thy name through the whole earth. I will bless the Lord at all times: his praise shall be ever in my mouth. Be thou my God and protector: in thee alone I put my trust: O let me never be confounded.

Before the Gospel, say,

Cleanse my heart and my lips, O Almighty God, who didst cleanse the lips of the prophet Isaiah with a burning coal: and vouchsafe, through thy gracious mercy, so to purify me, that I may worthily attend to thy holy gospel: thro' Christ our Lord. *Amen.*

May the Lord be in my heart, and on my lips, that I may worthily and in a becoming manner attend to his gospel. *Amen.*

P. Dominus vo- P. The Lord be
biscum. R. Et cum with you. R. And
spiritu tuo. with thy spirit.

P. Sequentia (vel P. The continua-
initium) sancti Evan- tion (or the begin-
gelii secundum, &c. ning) of the holy Gos-
pel according to, &c.

R. Gloria tibi, Do- R. Glory be to thee,
mine. O Lord.

During the Gospel, say,

Be thou ever adored and praised, O Lord,
who, not content to instruct and inform us
by thy prophets and apostles, hast even
vouchsafed to speak to us by thy only Son
our Saviour Jesus Christ, commanding us
by a voice from heaven to hear him: grant
us, merciful God, the grace to profit by his
divine and heavenly doctrine. All that is
written of thee, dread Jesus, in thy gospel,
is truth itself: nothing but wisdom in thy
actions: power and goodness in thy mira-
cles: light and instruction in thy words.
With thee, sacred Redeemer, are the words
of eternal life: to whom shall we go but to
thee, eternal Fountain of Truth? I firmly
believe, O God, all thou teachest, give me
only grace to practise what thou command-
est, and command what thou pleasest.

At the end of the Gospel, answer,

R. Laus tibi, Chris- R. Praise be to thee,
te. O Christ.

Then add with the Priest, in a low voice,
May our sins be blotted out, by the words
of the gospel.

THE NICENE CREED.

CREDO, in unum **I** Believe in one
Deum Patrem **I** God, the Father
omnipotentem, fac- Almighty, Maker of
torem cœli et terræ, heaven and earth, and
visibilium omnium et of all things visible
invisibilium. and invisible.

Et in unum Do- And in one Lord
minum Jesum Chris- Jesus Christ, the only
tum Filium Dei uni- begotten Son of God;
genitum; et ex Patre and born of the Fa-
natum ante omnia ther before all ages.
sæcula. Deum de God of God; Light
Deo; Lumen de Lu- of Light; true God
mine; Deum verum of true God; begotten
de Deo vero; geni- not made; consub-
tum non factum; stantial to the Father,
consubstantialem Pa- by whom all things
tri, per quem omnia were made. Who for
facta sunt. Qui prop- us men, and for our
ter nos homines, et salvation, came down
propter nostram sa- from heaven, and be-
lutem, descendit de came incarnate by the
cœlis. Et incarnatus Holy Ghost, of the
est de Spiritu Sanc- Virgin Mary, AND
to, ex Maria Virgine, WAS MADE MAN.
ET HOMO FAC- He was crucified also
TUS EST*. Cruci- for us, suffered under
fixus etiam pro- Pontius Pilate, and

* At these words the people kneel down to adore God for the ineffable Mystery of the Incarnation.

nobis sub Pontio Pi- was buried. And the
lato, passus et sepul- third day he rose
tus est. Et resurrexit again according to
tertia die secundum the Scriptures. And
Scripturas. Et as- ascended into hea-
cendit in cœlum, se- ven, sitteth at the
det ad dexteram Pa- right hand of the Fa-
tris. Et iterum ven- ther, and he is to come
tur us est cum gloria again with glory to
judicare vivos et mor- judge both the living
tuos : cujus regni non and the dead, of
erit finis. whose kingdom there
shall be no end.

Et in Spiritum And in the Holy
Sanctum, Dominum Ghost, the Lord and
et vivificantem, qui ex giver of life, who
Patre Filioque pro- proceedeth from the
cedit : qui cum Patre Father and the Son :
et Filio simul adora- who, together with
tur, et conglorifica- the Father and the
tur ; qui locutus est Son, is adored and
per prophetas. Et u- glorified ; who spoke
nam sanctam Catho- by the prophets. And
licam et Apostolicam one holy Catholic
Ecclesiam, Confi- and apostolic Church.
teor unum Baptisma I confess one baptism
in remissionem pec- for the remission of
catorum. Et exspecto sins. And I expect the
resurrectionem mor- resurrection of the
tuorum, et vitam dead, and the life of
venturi sæculi. Amen, the world to come.
Amen.

P. Dominus vobis- P. The Lord be
cum. R. Et cum spi- with you. R. And
ritu tuo. with thy spirit.

*Oremus.**Let us pray.**At the Offertory, say,*

O my God, I sincerely offer myself and all I have to thee, to do and suffer whatever thou commandest or permittest. Receive my offering, and bear with my weakness, I most humbly beseech thee.

OBLATION of the Host.

Suscipe, Sancte Pa-	Accept, O holy Fa-
ter, omnipotens æter-	ther, Almighty and
ne Deus, hanc imma-	eternal God, this un-
culatam Hostiam, spotted Host, which	
quam ego indignus fa-	I thy unworthy ser-
mulus tuus offero ti-	vant offer unto thee,
bi Deo meo vivo et	my living and true
vero, pro innumera-	God, for my innu-
bilibus peccatis, of-	merable sins, offen-
fensionibus et negli-	ces, and negligences,
gentiis meis, et pro	and for all here pre-
omnibus circumstan-	sent; as also for all
tibus; sed et pro om-	faithful Christians,
nibus fidelibus Chris-	both living and dead;
tianis, vivis atque de-	that it may avail both
functis; ut mihi et	me and them unto life
illis proficiat ad salu-	everlasting. Amen.
tem in vitam æter-	
nam. Amen.	

When the Priest puts the Wine and Water into the Chalice.

Deus, qui humanæ	O God, who in
substantiæ dignita-	creating human na-
tem mirabiliter con-	ture, hast wonderful-
didisti, et mirabilius	ly dignified it, and
reformasti, da nobis	still more wonderful-
per hujus Aquæ et Vi-	ly reformed it; grant

ni Mystrium, ejus di-	that by the mystery of
vinitatis esse consor-	this Water and Wine,
tes, qui humanitatis	we may be made par-
nostræ fieri dignatus	takers of his-divine
est particeps, Jesus	nature, who vouch-
Christus Filius tuus	safed to become par-
Dominus noster: qui	taker of our human
tecum vivit et regnat	nature, namely, Jesus
in unitate Spiritus	Christ our Lord, thy
sancti Deus; per om-	Son, who with thee,
nia sæcula sæculorum.	in the unity of, &c.
<i>Amen.</i>	<i>Amen.</i>

OBLATION of the CHALICE.

Offerimus tibi, Do-	We offer unto thee,
mine, Calicem salu-	O Lord, the chalice
taris, tuam deprecant-	of salvation, beseech-
es clementiam, ut in	ing thy clemency,
conspectu divinæ Ma-	that it may ascend
jestatis tuæ, pro nos-	before thy divine Ma-
tra et totius mundi	jesty, as a sweet o-
salute cum odore sua-	dour, for our sal-
vitatis ascendat.	vation, and for that
<i>Amen.</i>	of the whole world.
	<i>Amen.</i>

When the Priest bows before the Altar.

In spiritu humilita-	Accept us, O Lord,
tis, et in animo con-	in the spirit of hu-
trito suscipiamur a te,	mility, and contrition
Domine, et sic fiat sa-	of heart, and grant,
crificium nostrum in	that the sacrifice
conspectu tuo hodie,	which we offer this
ut placeat tibi, Do-	day in thy sight, may
mine Deus,	be pleasing to thee,
	O Lord God.

When he blesses the Bread and Wine.

Veni, sanctificator, Come, O almighty omnipotens æterne and eternal God, the Deus, et benedic hoc sanctifier, and bless sacrificium, tuo sanc- this sacrifice, prepar- to nomini præpara- ed for the glory of thy tum. holy name.

Here he blesses the Incense, saying,

Per intercessionem May the Lord, by beati Michaelis arch- the intercession of angeli stantis a dex- the blessed St. Mi- tris Altaris incensi, et chael the archangel omnium electorum standing at the right suorum, incensum hand of the Altar of istud dignetur Domi- Incense, and of all his nus benedicere, et in elect, vouchsafe to odorem suavitatis ac- bless this incense, and cipere. Per Christum receive it as an odour Dominum nostrum. of sweetness. Thro', Amen. &c. Amen.

Incensing the Bread and Wine, he says,

Incensum istud a May this Incense te benedictum, ascen- which thou hast blest, dat ad te Domine, et O Lord, ascend to descendat super nos thee, and may thy misericordia tua. mercy descend upon us.

Incensing the Altar, he says, Ps. cxi.

Dirigatur, Domine, Let my prayer, O oratio mea sicut in- Lord, ascend, like incensum, in conspectu cense in thy sight: tuo: elevatio manu- and let the lifting up um mearum sacrifi- of my hands be as cium vespertinum. an evening sacrifice. Pone, Domine, custo- Place, O Lord, a

diam ori meo, et os- guard on my mouth,
tium circumstantiæ and a gate of pru-
labiis meis, ut non dence before my lips,
declinet cor meum in that my heart may not
verba malitiæ, ad ex- wander after words of
cusandas excusationes malice, to seek ex-
in peccatis. cuses in sin.

Giving the Censer to the Deacon, he says,

“May the Lord enkindle within us the
fire of his love, and the flame of everlasting
charity.” *Amen.*

Washing his Hands, he says, Ps. xxv. 6.

Lavabo inter inno- I will wash my
centes manus meas : hands amongst the
et circumdabo altare innocent : and will
tuum, Domine. encompass thy altar,
O Lord.

Ut audiam vocem That I may hear
laudis : et enarrem the voice of praise :
universa mirabilia and publish all thy
tua. marvellous works.

Domine, dilexi de- Lord, I have loved
corem domus tuæ, et the beauty of thy
locum habitationis house, and the place
gloriæ tuæ. of the habitation of
thy glory.

Ne perdas cum im- Destroy not my
piis animam meam ; soul with the impious ;
et cum viris sangui- and my life with men
num vitam meam. of bloody minds.

In quorum mani- In whose hands are
bus iniquitates sunt : iniquities : their right-
dextera eorum reple- hand is filled with
ta est muneribus. bribes.

Ego autem in innocentia mea ingressus sum : redime me, et miserere mei. But I have walked in my innocency : redeem me, and have mercy on me.

Pes meus stetit in directo : in benedicam te Domine. My feet have stood in the right path : in the assembly I will bless thee, O Lord.

Gloria Patri, et Filio, &c. Glory be to the Father, &c.

Bowing in the midst of the Altar, he says,
 Suscipe, sancta Trinitas, hanc oblationem quam tibi offerimus in memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri : et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum : ut illis proficiat ad honorem, nobis autem ad salutem : et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Receive, O holy Trinity, this oblation which we make to thee, in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honour of the blessed Mary ever a Virgin, the blessed John Baptist, the holy Apostles Peter and Paul, and of all the Saints ; that it may be available to their honour and our salvation : and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Thro' the same Christ our Lord. Amen.

Turning himself towards the People, he says :

Orate Fratres, ut Brethren, pray that
meum ac vestrum sã- my sacrifice and yours
crificium acceptabile may be acceptable to
fiat apud Deum Pa- God the Father Al-
trem omnipotentem. mighty.

R. Suscipiat Domi- R. May the Lord
nus sacrificium de receive the sacrifice
manibus tuis, ad lau- from thy hands, to the
dem et gloriam no- praise and glory of
minis sui, ad utilita- his name, and to our
tem quoque nostrum, benefit, and that of
totiusque Ecclesiæ his holy Church.
suæ sanctæ.

At the Secret Prayer or Prayers, say,

Mercifully hear our prayers, O Lord, and
graciously accept this oblation, which we
thy servants are making to thee ; that as
we offer it to the honour of thy name, so it
may be to us here a means of obtaining thy
grace, and hereafter everlasting happiness.
Thro', &c.

P. Per omnia sæ- P. World without
cula sæculorum. end.

R. Amen. R. Amen.

P. Dominus vobis- P. The Lord be
cum. R. Et cum spi- with you. R. And
ritu tuo. P. Sursum with thy spirit. P.
corda. R. Habemus Lift up your hearts.
ad Dominum. P. R. We have lifted
Gratias agamus Do- them up to the Lord.
mino Deo nostro. R. P. Let us give thanks
Dignum et justum to our Lord God. R.
est. It is meet and just.

The common Preface on Days which have none proper, and in Masses for the Dead.

Vere dignum et It is truly meet and
justum est, æquum et just, right and availa-
salutare, nos tibi sem- ble to salvation, that
per, et ubique gratias we should always,
agere, Domine sanc- and in all places, give
te, Pater omnipotens, thanks to thee, O ho-
æterne Deus. * Per ly Lord, Father Al-
Christum Dominum mighty, eternal God.
nostrum: per quem *Through Christ our
majestatem tuam lau- Lord: by whom the
dant angeli, adorant angels praise thy Ma-
dominationes, tre- jesty, the dominations
munt potestates, cœli adore it, the powers
cœlorumque virtutes, tremble before it, the
ac beata seraphim, heavens, the heavenly
solia exultatione con- virtues, and blessed
celebrant. Cum qui- seraphim, with com-
bus et nostras voces, mon jubilee glorify it.
ut admitti jubeas Together with whom
deprecamur, suppli- we beseech thee, that
ci confessione di- we may be admitted
centes: to join our humble
voices, saying:

Sanctus, sanctus, Holy, holy, holy,
sanctus, Dominus Lord God of Sab-
Deus Sabaoth. Pleni baath. Heaven and
sunt cœli et terra glo- earth are full of thy
ria tua. Hosanna in glory. Hosanna in
excelsis. Benedictus the highest. Blessed
qui venit in nomine is he that comes in
Domini. Hosanna in the name of the Lord.
excelsis. Hosanna in the high-
est.

On Trinity-Sunday, and on all other Sundays that have no proper Preface, Vere dignum, &c. as in the preceding Preface, to *.

* Qui cum unigenito Filio tuo et Spiritu Sancto, unus es Deus, unus es Dominus: non in singularitate Personarum, sed in unitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ sempiternæque Deitatis, et in Personis proprietates, et in essentia Unitas, et in Majestate adoretur æqualitas. Quam laudant angeli atque archangeli, cherubim quoque ac seraphim, qui non cessant clamare quotidie, una voce dicentes, Sanctus, &c.	* Who, together with thy only begotten Son and the Holy Ghost art one God, one Lord: not in a singularity of one Person, but in a Trinity of one substance. For what we believe of thy glory, as thou hast revealed, the same we believe of thy Son and of the Holy Ghost, without any difference or distinction. So that, in the confession of the true and eternal Deity, we adore a distinction in the Persons, an Unity in the essence, and an Equality in the Majesty. Whom the angels and archangels, the cherubim also and seraphim praise, and cease not daily to cry out, with one voice, saying, Holy, &c.
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THE CANON OF THE MASS.

TE igitur clemētissime Pater, **W**E humbly pray
per Jesum Christum thee, therefore, most
Filium tuum Domi-merciful Father, thro'
num nostrum, sup-Jesus Christ thy Son,
plices rogamus, ac our Lord, that thou
petimus, uti accepta wouldst vouchsafe to
habeas et benedicas accept and bless these
hæc dona, hæc mu-Gifts, these Presents,
nera, hæc sancta sa-these holy unspotted
crificia illibata, im-Sacrifices, which in
primis, quæ tibi of-the first place we offer
ferimus pro Ecclesia thee for thy holy
tua sancta catholica; Catholic Church, to
quam pacificare, cus-which vouchsafe to
todire, adunare, et grant peace: as also
regere digneris toto to preserve, unite, and
orbe terrarum, una govern it throughout
cum famulo tuo Papa the world, together
nostro N. et Antistite with thy servant N.
nostro N. et Rege our Pope, N. our Bi-
nostro N. et omnibus shop, and N. our
Orthodoxis, atque King, as also all or-
Catholicæ et Apos-thodox believers and
tolicæ Fidei Culto-professors of the Ca-
ribus. tholic and Apostolic
Faith.

COMMEMORATION OF THE LIVING.

Memento, Domine, Be mindful, O
famulorum, famula-Lord, of thy servants,
rumque tuarum N. men and women, N.
et N. and N.

He prays awhile in secret, for such as he intends to pray for.

Et omnium circumstantium, quorum tibi present, whose Faith fides cognita est, et and Devotion is nota devotio, pro known unto thee, quibus tibi offerimus, for whom we offer, vel qui tibi offerunt or who offer up to hoc sacrificium laudis thee this sacrifice of praise, pro se, suisque praise for themselves omnibus: pro re- and friends, for the redemption anima-redemption of their rum suarum, pro spe souls, for the health salutis, et incolumi- and salvation they tatis suæ: tibi que hope for, and for reddunt vota sua which they now pay æterno Deo, vivo et their vows to thee, vero. the eternal, living, and true God.

COMMUNICANTES, COMMUNICATING et memoriam venerabilis, with, and honourantes, imprimis gloriosæ semper Virginis the memory of the Mariæ, Genitricis ever-glorious Virgin Dei et Domini nostri Mary, Mother of our Jesu Christi; sed et Lord and God Jesus beatorum Apostolorum Christ; as also of rum ac Martyrum the blessed Apostles tuorum, Petri et Pauli and Martyrs, Peter li, Andreæ, Jacobi, and Paul, Andrew, Joannis, Thomæ, James, John, Thome, Jacobi, Philippi, Bartheolomæi, Bartholomew, Matthei, James, Philip, Simons et Thadæi, thew, Simon and Lini, Cleti, Clemen- Thadeus, Linus, Cle-

The Canon of the Mass.

, Xysti, Cornelii, tus, Clement, Xystus,
prian, Laurentii, Cornelius, Cyprian,
Chrysogoni, Joannis Lawrence, Chrysogo-
et Pauli, Cosmæ et nus, John and Paul,
Damiani, et omnium Cosmas and Damian,
Sanctorum tuorum; and of all thy Saints;
quorum meritis pre- by whose merits and
cibusque concedas, prayers, grant that
ut in omnibus pro- we may be always
tectionis tuæ munia- defended by the help
mur auxilio. Per of thy protection.
eumdem Christum Thro' the same Christ
Dominum nostrum. our Lord. *Amen.*

Amen.

Spreading his Hands over the Oblation, he says,

HANC IGITUR obla- WE THEREFORE be-
tionem servitutis nos seech thee, O Lord,
træ, sed et cunctæ fa graciously to accept
milæ tuæ, quæsumus this oblation of our
Domine, ut placatus servitude, as also of
accipias; diesque thy whole family;
nostros in tua pace dispose our days in
disponas, atque ab thy peace, preserve
æterna damnatione us from eternal dam-
nos eripi, et in Elec- nation, and rank us
torum tuorum jubeas in the number of
grege numerari. Per thine Elect. Thro'
Christum Dominum Christ our Lord.
nostrum. *Amen. Amen.*

Quam oblationem Which oblation do
tu Deus in omnibus, thou, O God, vouch-
quæsumus, benedic- safe in all respects to
tam, adscriptam, ra- bles-, approve, ratify,
tam, rationabilem, and accept; that it
acceptabilemque fa- may be made for us

cere digneris; ut no- the body and blood
bis Corpus et Sanguis of thy most beloved
fiat dilectissimi Filii Son Jesus Christ our
tui Domini nostri Lord.

Jesu Christi.

Qui pridie quam Who the day be-
pateretur, accepit pa- fore he suffered, took
nem in sanctas ac ve- bread into his holy
nerabiles manus suas, and venerable hands,
et elevatis oculis in and with his eyes
cœlum, ad te Deum lifted up towards hea-
Patrem suum omni- ven, giving thanks to
potentem: tibi gra- thee, Almighty God,
tias agens, benedixit, his Father: he bless-
fregit, deditque dis- ed it, brake, and gave
cipulis suis, dicens: it to his disciples,
Accipite et mandu- saying: Take and eat
cate ex hoc omnes, ye all of all this, For
HOC EST ENIM CORPUS THIS IS MY BODY.

MEUM.

*Here kneel down with the Priest, to adore the
Sacred Host, and say,*

Most adorable body, I adore thee with
all the powers of my soul. O Lord, who
hast given thyself entire to us, grant we
may become entirely thine. I believe, O
Lord, help my unbelief.

Most merciful Saviour, be thou my pro-
tector, strengthen and defend me by thy
heavenly grace, now, and especially at the
hour of my death, sweet Jesus. *Amen.*

Simili modo post- In like manner, af-
quam cœnatum est, ter he had supped,
accipiens et hunc taking also this ex-
præclarum calicem cellent chalice into

in sanctas ac venera- his holy and venerable
 biles manus suas, item hands, giving thee
 tibi gratias agens be- also thanks, he bless-
 nedixit, deditque disci- ed it and gave it to
 pulis suis, dicens: Ac- his disciples, saying:
 CIPITE ET BIBITE EX TAKE AND DRINK YE
 EO OMNES, HIC EST E- ALL OF THIS, FOR THIS
 NIM CALIX SANGUINIS IS THE CHALICE OF
 MEI NOVI ET ÆTERNI MY BLOOD OF THE NEW
 TESTAMENTI: MYSTE- AND ETERNAL TESTA-
 RIUM FIDEI: QUI PRO MENT: THE MYSTERY
 VOBIS ET PRO MULTIS OF FAITH: WHICH
 EFFUNDETUR IN RE- SHALL BE SHED FOR
 MISSIONEM PECCATO- YOU, AND FOR MANY,
 RUM. TO THE REMISSION OF
 SINS.

Hæc quotiescum- As often as ye do
 que feceritis in mei these things, ye shall
 memoriam facietis. do them in remem-
 brance of me.

*Here also, kneel and adore, when he elevates
 the Chalice, and say,*

Most adorable blood! that washeth
 away all our sins, I adore thee: happy
 we, if we could return our life and blood
 for thine. Cleanse, O Jesus! sanctify and
 preserve our souls to eternal life. *Amen*

Unde et memores, Wherefore, O Lord,
 Domine, nos servi tui, we thy servants, as
 sed et plebs tua sanc- also thy holy people,
 ta ejusdem Christi calling to mind the
 Filii tui Domini nos- blessed passion of the
 tri tam beatæ pas- same Christ thy Son
 sionis, nec non et ab our Lord, his re-
 inferis Resurrectionis, surrection from the
 sed et in Cælos glo- dead, and admira-

riosæ ascensionis : ble ascension into
offerimus præclaræ heaven, offer unto
Majestati tuæ, de thy most excellent
tuis donis ac datis, Majesty, of thy gifts
Hostiam puram, Hos- bestowed upon us, a
tiam sanctam, Hos- pure Host, a holy
tiam immaculatam, Host, an unspotted
panem sanctum vitæ Host, the holy bread
æternæ, et Calicem of eternal life, and
salutis perpetuæ. chalice of everlasting
salvation.

Supra quæ propitio Upon which vouch-
ac sereno vultu re- safe to look, with a
spicere digneris, et propitious and serene
accepta habere, sicuti countenance, and to
accepta habere digna- accept them, as thou
tus es munera pueri wert graciously pleas-
tui justî Abel, et sa- ed to accept the gifts
crificium Patriarchæ of thy just servant
nostri Abrahæ ; et Abel, and the sacri-
quod tibi obtulit fice of our Patriarch
summus sacerdos Abraham, and that
tuus Melchisedech, which thy High Priest
sanctum sacrificium, Melchisedech offered
immaculatam Hos- to thee, a holy Sacri-
tiam. fice and unspotted
Victim

Supplices te roga- We most humbly
mus, omnipotens beseech thee, Al-
Deus, jube hæc pre- mighty God, con-
ferri per manus sancti mand these things to
angeli tui in sublime be carried by the
altare tuum, in con- hands of thy holy
spectu divinæ Majes- angels to thy altar on
tatis tuæ, ut quotquot high, in the sight of

ex hac altaris partici- thy divine Majesty,
patione, sacro-sanc- that as many as shall
tum Filii tui corpus partake of the most
et sanguinem sump- sacred body and
serimus, omni bene- blood of thy Son at
dictione cœlesti et this altar, may be fill-
gratia repleamur. Per ed with every heaven-
eumdem Christum ly grace and blessing.
Dominum nostrum. Thro' the same Christ
Amen. our Lord. *Amen.*

COMMEMORATION OF THE DEAD.

Memento etiam, Be mindful also, O
Domine, famulorum Lord, of thy servants
famularumque tua- N and N. who are
rum N et N. qui nos gone before us with
præcesserunt cum sig- the sign of Faith, and
no Fidei, et dormi- rest in the sleep of
unt in somno pacis. peace.

*Here particular mention is made of such of
the Dead as are to be prayed for.*

Ipsis, Domine, et To these, O Lord,
omnibus in Christo and to all that sleep
quiescentibus, locum in Christ, grant, we
refrigerii, lucis et beseech thee, a place
pacis, ut indulgeas de- of refreshment, light,
precamur: per eum- and peace: thro' the
dem Christum Domi- same Christ our Lord.
num nostrum. *Amen.* *Amen.*

Here, striking his Breast, the Priest says,

Nobis quoque pec- Also to us sinners,
catoribus famulis tuis thy servants, confid-
de multitudine mise- ing in the multitude
rationum tuarum spe- of thy mercies, vouch-
rantibus partem ali- safe to grant some
quam et societatem part and fellowship

donare digneris, cum with thy holy apostles
tuis sanctis apostolis and martyrs; with
et martyribus; cum John, Stephen, Mat-
Joanne, Stephano, thias, Barnabas, Ig-
Matthia, Barnaba, natus, Alexander,
Ignatio, Alexandro, Marcelline, Peter,
Marcellino, Petro, Felicitas, Perpetua,
Felicitate, Perpetua, Agatha, Lucy, Ag-
Agatha, Lucia, Ag- nes, Cecily, Anasta-
nete, Cæcilia, Anas- sia, and with all thy
tasia, et omnibus saints: into whose
sanctis tuis: intra company we beseech
quorum nos consor- thee to admit us, not
tium, non æstimator in consideration of
meriti, sed veniæ, our merit, but of thy
quæsumus largitor own gratuitous par-
admitte. Per Chris- don. Thro' Christ our
tum Dominum nos. Lord.
trum.

Per quem hæc om- By whom, O Lord,
nia, Domine, semper thou dost always cre-
bona creas, sanctifi- ate, sanctify, quicken,
cas, vivificas, benedi- bless, and give us
cis, et præstas nobis. all these good things.
Per ipsum, et cum By him, and with
ipso, et in ipso, est him, and in him is
tibi Deo Patri omni- to thee, God the Fa-
potenti, in unitate ther Almighty, in the
Spiritus Sancti, omnis unity of the Holy
honor et gloria. Ghost, all honour

P. Per omnia sæcu- and glory.
la sæculorum. P. For ever and
R. Amen. ever. R. Amen.

*Oremus.**Let us pray.*

PRæceptis salutari-
bus moniti, et
divina institutione
formati, audemus di-
cere :

BEing instructed
by thy saving
precepts, and follow-
ing thy divine direc-
tions, we presume to
say :

Pater noster, qui es
in cœlis; sanctificetur
nomen tuum : adve-
niat regnum tuum :
fiat voluntas tua sicut
in cœlo, et in terra.
Panem nostrum quo-
tidianum da nobis
hodie : et dimitte no-
bis debita nostra, si-
cut et nos dimittimus
debitoribus nostris
Et ne nos inducas in
tentationem R. Sed
libera nōs a malo.

Our Father, who art
in heaven, hallowed
be thy name : thy
kingdom come : thy
will be done on earth,
as it is in heaven.
Give us this day our
daily bread : and for-
give us our trespasses,
as we forgive them
that trespass against
us. And lead us not
into temptation. R.
But deliver us from
evil.

*P. Amen.**P. Amen.*

Libera nos, quæ-
sumus Domine, ab
omnibus malis, præ-
teritis, præsentibus et
futuris : et interce-
dente beata et glo-
riosa semper Virgine
Dei Genitrice Maria,
cum beatis apostolis
tuis Petro et Paulo,
atque Andrea, et om-
nibus sanctis, da pro-

Deliver us, we be-
seech thee, O Lord,
from all evils, past,
present, and to come :
and by the interces-
sion of the blessed
and ever glorious
Virgin Mary, Mother
of God, and of the
holy apostles Peter
and Paul, and of An-
drew, and of all the

pitius pacem in die saints. mercifully
 bus nostris : ut ope grant peace in our
 misericordiæ tuæ ad- days : that thro' the
 juti, et a peccato si- assistance of thy mer-
 mus semper liberi et cy we may be always
 ab omni perturbati- free from sin, and se-
 one securi Per eum- sure from all disturb-
 dem Dominum nos. ance. Thro' the same
 trum Jesum Christum Jesus Christ, thy Son
 Filium tuum, qui te- our Lord, who with
 cum vivit et regnat, in thee and the Holy
 unitate Spiritus Sanc- Ghost liveth and
 ti, Deus. reigneth, God.

P. Per omnia sæ- P. World without
 cula sæculorum. end.

R. Amen. R. Amen.

P. Pax Domini sit P. May the peace of
 semper vobiscum. the Lord be always

R. Et cum spiritu with you. R. And
 tuo. with thy spirit.

*At his breaking and putting Part of the Host
 into the Chalice, say, May this mixture,
 and consecration of the body and blood
 of our Lord Jesus Christ, be to us that re-
 ceive it effectual to eternal life. Amen.*

Then bowing and striking his Breast, he says,

Agnus Dei, qui tol- Lamb of God, who
 lis peccata mundi, takest away the sins
 miserere nobis. of the world, have
 mercy upon us.

Agnus Dei, qui tol- Lamb of God, who
 lis peccata mundi, takest away the sins
 miserere nobis. of the world, have
 mercy upon us.

Agnus Dei, qui tol- Lamb of God, who
lis peccata mundi, takest away the sins
dona nobis pacem. of the world, give us
 peace.

In Masses for the DEAD he says twice, Give them rest; and lastly, Eternal rest. The following Prayer is also omitted.

Domine Jesu Chris- Lord Jesus Christ,
te, qui dixisti aposto- who saidst to thy
lis tuis, pacem relin- apostles, I leave you
quo vobis, pacem peace, I give you my
meam do vobis, ne peace, regard not my
respicias peccata mea, sins, but the faith of
sed fidem Ecclesie thy Church; and
tuæ; eamque secun- grant her that peace
dum voluntatem tu- and unity which is
am pacificare et co- agreeable to thy will:
adunare digneris: who livest. *Amen,*
qui vivis. *Amen.*

Domine Jesu Chris- Lord Jesus Christ,
te, Fili Dei vivi, qui Son of the living God,
ex voluntate Patris, who, according to the
co-operante Spiritu will of thy Father,
Sancto, per meritum thro' the co-operation
tuam mundum vivifi- of the Holy Ghost,
casti: libera me per hast, by thy death,
hoc sacro-sanctum given life to the
corpus et sanguinem world: deliver me by
tuum ab omnibus ini- this thy most sacred
quitatibus meis, et body and blood from
universis malis: et fac all my iniquities,
me tuis, semper in- and from all evils:
habere mandatis, et a make me always ad-
te nunquam separari here to thy command-

permittas : qui cum me, and never separated
eodem Deo Patre et fer me to be separated
Spiritu Sancto vivis et from thee : who livest
regnas Deus in sæcula and reignest with God
sæculorum. Amen. the Father in the uni-
ty of, &c. Amen.

Perceptio corporis Let not the parti-
tui, Domine Jesu cipation of thy body,
Christe, quod ego in- O Lord Jesus Christ,
dignus sumere præ- which I, though un-
sumo, non mihi pro- worthy, presume to
veniat in iudicium et receive, turn to my
condemnationem; sed judgment and con-
pro tua pietate prosit demnation; but thro'
mihi ad tutamentum thy mercy, may it be
mentis et corporis, et a safeguard and re-
medelam percipi- medy, both of soul
and body. Who with
endam. Qui civis et

regnas cum Deo Pa- God the Father, in
tre, in unitate Spiritus the unity of the Holy
Sancti, Deus, per om- Ghost, livest and
nia sæcula sæculo- reignest God for ever
rum. Amen. and ever. Amen.

Taking the Host in his Hands, he says,

Panem cœlestem I will take the
accipiam, et nomen bread of heaven, and
Domini invocabo. call upon the name
of the Lord.

Striking his breast, he says thrice,

Domine, non sum Lord, I am not wor-
dignus ut intres sub thy that thou shouldst
tectum meum; sed enter under my roof;
tantum dic verbo, et say but the word,
sanabitur anima mea. and my soul shall be
healed.

The Canon of the Mass.

Receiving both Parts of the Host, he says,
 Corpus Domini May the body of

nostri Jesu Christi our Lord Jesus Christ
 custodiat animam preserve my soul to
 meam in vitam æternam life everlasting.
 Amen. Amen

Taking the Chalice in his Hand, he says,

Quid retribuam What return shall I
 Domino pro omni make the Lord for all
 bus quæ retribuit mi- he has given to me?
 hi? Calicem salutaris I will take the cha-
 accipiam, et nomen lice of salvation,
 Domini invocabo and call upon the
 Laudans invocabo name of the Lord.
 Dominum, et ab ini- Praising I will call
 micis meis salvus upon the Lord, and
 ero. shall be saved from
 my enemies.

Receiving the Blood of our Saviour, he says,

Sanguis Domini May the blood of
 nostri Jesu Christi our Lord Jesus Christ
 custodiat animam preserve my soul to
 meam in vitam æternam everlasting life.
 Amen. Amen.

Taking the first Ablution, he says,

Quod ore sumpsi- Grant, O Lord, that
 mus, Domine, pura what we have taken
 mente capiamus: et with our mouth, we
 de munere temporali, may receive with a
 fiat nobis remedium pure mind: that of a
 sempiternum. temporal gift it may
 become to us an eter-
 nal remedy.

Taking the second Ablution, he says,

Corpus tuum Do- May thy body, O

mine, quod sumpsi, Lord, which I have
 et sanguis quem po- received, and thy
 tavi, adhæreat visce- blood which I have
 ribus meis: et præsta, drank, cleave to my
 ut in me non rema- bowels: and grant,
 neat scelerum macu that no stain of sin
 la, quem pura et sanc- may remain in me,
 ta refecerunt sacra- who have been fed
 menta. Qui vivis et with this pure and
 regnas in sæcula sæ- holy sacrament. Who
 lorum Amen. livest, &c. Amen.

When the Priest returns to the Book, and reads the Communion, say,

Let it be now, O Lord, the effect of thy
 mercy, that we who have been present at
 these holy mysteries may find the benefit of
 them in our soul.

P. Dominus vo- P. The Lord be
 biscum. with you.

R. Et cum spiritu R. And with thy
 tuo. spirit.

At the Post Communion say as follows,

We give thee thanks, O Lord, for thy
 mercy, in admitting us to have a part in
 offering this sacrifice to thy holy name;
 accept it now to thy glory, and be ever
 mindful of our weakness, pardon all our de-
 fects, and grant our requests: thro', &c.

*After the Post Communion, is added the fol-
 lowing Prayer for the King, &c.*

DEFEND also, O Lord, from all adver-
 sity thy servant N. our Pope, N. our
 Bishop, George our King, and the royal
 issue, together with the people and army

committed to his care: grant peace in our days, and banish all wickedness from thy Church: thro', &c.

P. Dominus vobiscum. P. The Lord be with you.

R. Et cum spiritu tuo. R. And with thy spirit.

P. Ite missa est, (vel) Benedicamus Domino. P. Go, you are dismissed, (or) Let us bless the Lord.

R. Deo gratias. R. Thanks be to God.

In Masses for the Dead.

P. Requiescant in pace. R. Amen. P. May they rest in peace. R. Amen.

Bowing before the Altar, the Priest says,

Placeat tibi sancta Trinitas, obsequium servitutis meæ: et præsta, ut sacrificium quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihi que, et omnibus pro quibus illud obtuli, sit te miserante, propitiabile. Per Christum Dominum nostrum. Amen.	Let the performance of my homage be pleasing to thee, O holy Trinity: and grant that the sacrifice which I, though unworthy, have offered up in the sight of thy Majesty, may be acceptable to thee, and thro' thy mercy be a propitiation for me, and all those for whom it has been offered. Thro', &c.
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Turning himself towards the People, he gives them his Blessing, saying,

Benedicat vos, om May Almighty God,
nipotens Deus, Pater the Father, Son, and
et Filius, et Spiritus Holy Ghost, bless you.
Sanctus. Amen. Amen.

P. Dominus vobis- P. Our Lord be
cum. R. Et cum with you. R. And
spiritu tuo. P. Ini- with thy spirit. P.
tium sancti Evangelii The beginning of the
secundum Joannem. Gospel according to
R. Gloria tibi, Do- St. John. R. Glory
mine. be to thee, O Lord.

In the beginning, &c. see page 33.

After solemr Mass the following Versicle and Response are sung for the King.

V. Domine, salvum fac Regem nostrum
Georgium. R. Et exaudi nos in die qua
invocaverimus te.

V. Gloria Patri, et Filio, et Spiritui
Sancto. R. Sicut erat in principio, &c.

The Prayer. (Quæsumus.)

WE beseech thee, O Almighty God,
that thy servant, George our King,
who through thy mercy hath undertaken the
government of these realms, may also re-
ceive an increase of all virtues, wherewith
being adorned, he may avoid every enor-
mity of sin, vanquish his enemies, and being
rendered acceptable in thy sight, may, to-
gether with the royal issue, come at length
to thee, who art the way, the truth, and the
life. Thro'.

At the Benediction of the Blessed Sacrament.

T antum ergo	T O this mysterious
Sacramentum,	table now,
Veneremur cernui :	Our knees, our hearts,
	and sense we bow :

Et antiquum docu-	Let ancient rites re-
mentum,	sign their place

Novo cedat ritui :	To nobler elements
	of grace :

Præstet fides supple-	And faith for all de-
mentum,	fects supply,

Sensuum defectui.	Whilst sense is lost
	in mystery.

Genitori, genito.	To God the Father
que,	born of none,

Laus et jubilatio :	To Christ his co-
	eternal Son,

Salus, honor, virtus,	And Holy Ghost,
quoque,	whose equal rays

Sit et ✠ benedictio ;	From both proceed,
	be equal praise :

Procedenti ab utro-	One honour, jubilee,
que,	and fame,

Compar sit laudatio.	For ever bless his glo-
Amen.	rious name. Amen.

V. Panem de cælo,	V. Thou hast given
præstitisti eis. <i>Allel.</i>	them bread from hea-

ven. *Alleluia.*

R. Omne delecta-	R. Replenished with
mentum in se haben-	all delights.

tem. <i>Alleluia.</i>	<i>Alleluia.</i>
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Oremus.

Let us pray.

D EUS, qui nobis,	O God, who hast
sub sacramento	left us in this

mirabili passionis tuæ wonderful sacrament,
memoriam reliquisti: a perpetual memorial
tribue quæsumus, ita of thy passion: grant
nos corporis et san- us, we beseech thee,
guinis tui, sacra mys- so to reverence the
teria venerari, ut re- sacred mysteries of
demptionis tuæ fruc- thy body and blood,
tum in nobis jugiter as always to find in
sentiamus. Qui vivis our souls the fruits of
et regnas. thy redemption. Who
livest.

*At the Benediction is sometimes sung the
following Hymn.*

O Salutaris hostia,
Qui cœli pandis ostium.

Bella premunt hostilia,
Da robur, fer auxilium.

Uno trinoque Domino

Sit sempiterna gloria;

Qui vitam sine termino,

Nobis donet in patria.

Or this Prose.

A VEverum corpus
natum de Maria
virgine,

Vere passum immo-
latum, in cruce pro
hominine.

Cujus latus perfora-
tum, unda fluxit et
sanguine.

Esto nobis prægusta-
tum mortis in exa-
mine.

HAIL, true body,
born of the
Virgin Mary,

Which truly suffered
and was sacrificed
on the cross for
mankind.

From whose side be-
ing pierced, issued
water and blood.

Be to us a comfort at
the hour of death.

O clemens, O pie ! O merciful, O good !
O Jesu, fili Mariæ ! O Jesus, Son of Mary !
Amen. *Amen.*

*On the Nativity of our Lord to the Octave of
the Epiphany.*

ADESTES Fideles, læti triumphantes;
Venite, venite in Bethlehem:
Natum videte regem angelorum;
Venite adoremus, venite adoremus,
Venite adoremus Dominum.

Deum de Deo, lumen de lumine,
Gestant puellæ viscera :
Deum verum, genitum non factum :
Venite adoremus, venite adoremus,
Venite adoremus Dominum.

Cantet nunc Io, chorus angelorum,
Cantet nunc aula cœlestium :
Gloria in excelsis Deo :
Venite adoremus, venite adoremus,
Venite adoremus Dominum.

Ergo, qui natus die hodierna,
Jesu tibi sit gloria,
Patris æterni verbum caro factum :
Venite adoremus, venite adoremus,
Venite adoremus Dominum.

The Words of BLOSIUS: O Pelagus sanctæ
Delectionis.

O Ocean of sweetness and divine love, my God, make haste, and give thyself to me, that I may worthily give myself back again to thee. Let me never rest here, but be ever soaring up to thee, that in thee I may rest, and breathe forth my soul with an entire heart, a full desire, and a most flaming affection. Let me ever prefer thee, my

God, to all the creatures of the world; and for the love of thee, let me renounce all things of a transitory delight, O thou only and true joy of my soul! Feed me, O Lord, at the sacred table of thy divinity: this only thing I beg: I desire that a most ardent and vehement love may penetrate my soul, and so replenish it, that it may be totally changed into thee. O most sweet Redeemer! grant that I may be inflamed with the love of thee: and may the fire of divine love totally consume me, that I may live only in the sweet fruition of thee, my God. Let me not feel, or know any other object than thee alone. O overflowing sea of the most sacred divinity! draw me to thyself, and drown me there; take from me all the affections of my heart, and so apply them to thyself that I may be perfectly dead to all other objects but thee, O my God!

A Thanksgiving after Mass.

Anth. Let us sing the Hymn of the three children, which was sung by those saints in the fiery furnace, blessing the Lord, and inviting all creatures to praise Almighty God, (Dan. iii.)

ALL ye works of the Lord, bless the Lord, praise and extol him for ever.

Bless the Lord, ye angels of the Lord; ye heavens of the Lord:

All the waters that are above the heavens, bless the Lord: bless the Lord, all ye powers of the Lord.

Sun and moon, bless ye the Lord: stars of heavens, bless the Lord.

Showers and dew, bless ye the Lord : all ye spirits of God, bless the Lord.

Fire and heat, bless ye the Lord : cold and summer, bless the Lord.

Dews and hoary frost, bless ye the Lord : frost and cold, bless ye the Lord.

Ice and snow, bless ye the Lord : nights and days, bless the Lord.

Light and darkness, bless ye the Lord : lightnings and clouds, bless the Lord.

Let the earth bless the Lord : let it praise and extol him for ever.

Mountains and little hills, bless ye the Lord : all things that spring up in the earth, bless the Lord.

Bless the Lord, ye fountains : seas and rivers, bless the Lord.

Whales, and all that move in the waters, bless the Lord : bless the Lord, all ye fowls of the air.

All beasts and cattle, bless the Lord : sons of men, bless ye the Lord.

Let Israel bless the Lord : let it praise and extol him for ever.

Priests of the Lord, bless ye the Lord : servants of the Lord, bless the Lord.

Spirits and souls of the just, bless ye the Lord : ye holy and humble of heart, bless the Lord.

Ananias, Azarias, Misael, bless ye the Lord : praise him, and extol him for ever.

Let us bless the Father, and the Son, with the Holy Ghost ; let us praise and magnify him for ever.

Blessed art thou, O Lord, in the firmament of heaven: and praised and glorified, and extolled for ever.

Psalm cl.

PRAISE the Lord in his saints, praise him in the firmament of his strength.

Praise him for the mighty things he has done; praise him for his greatness, which hath no bounds.

Praise him in the sound of trumpet: praise him on the psalter and harp.

Praise him on timbrel and in choir: praise him on strings and organs.

Praise him on well-sounding cymbals: praise him on cymbals of joy: let every spirit praise the Lord.

Glory be to the Father, &c.

Anth. Let us sing, &c. Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us. Our Father, &c. V. And lead us not into temptation. R. But deliver us from evil. V. Let all thy works, O Lord, confess thee. R. And let thy saints bless thee. V. The saints shall rejoice in glory. R. They shall rejoice in their beds. V. Not to us, O Lord, not to us. R. But to thy name give glory. V. Lord, hear my prayer. R. And let my cry come to thee. V. The Lord be with you. R. And with thy spirit.

Let us pray.

O God, who didst mitigate the fiery flames to the three children: mercifully grant, that we thy servants may not be consumed by the flames of vice.

Prevent, O Lord, we beseech thee, our actions by thy holy inspirations, and carry them on by thy gracious assistance; that all our prayers and works may ever begin from thee, and by thee be happily ended.

Grant, we beseech thee, O Lord, that we may extinguish the flames of our vices, who gavest strength to blessed Laurence to overcome the burning heat of his torments; thro' our Lord Jesus Christ, &c.

Our Father, &c. Hail Mary, &c. I believe in God, &c.

The Common MASS for the DEAD.

The Introit.

ETERNAL rest give to them, O Lord, and let perpetual light shine upon them.

Psalm lxiv. 1. An hymn, O God, becometh thee in Sion: and a vow shall be rendered to thee in Jerusalem. Hear my prayer: all flesh shall come to thee.

COLLECT. For Bishops or Priests.

O God, who hast vouchsafed thy servants a place in the rank of apostolical priests, endowing them with episcopal or priestly dignity or power, grant, we beseech thee, that they may be joined to them in perpetual society. Through our Lord Jesus Christ.

For Brethren, Kindred, or Benefactors.

O God, who art the giver of pardon, and lover of man's salvation: grant, we beseech thee, of thy merciful clemency, that

our fellow brethren, kindred and benefactors, who are departed this life, may, by the intercession of the ever blessed Virgin Mary, and all thy saints, attain to the fellowship of everlasting happiness.

For the Dead in general.

O God, the Creator and Redeemer of the Faithful; grant to the souls of thy servants, both men and women, remission of all their sins, that by the pious supplications of the faithful for them, they may obtain the indulgence they have always wished for. Who livest and reignest with God the Father, in the unity of the Holy Ghost, world without end. *Amen.*

Lesson, Apoc. xiv. 13.

IN those days I heard a voice from heaven, saying to me, Write, blessed are the dead who die in the Lord. From henceforth now, saith the spirit, they rest from their labours, for their works follow them.

The Gradual.

ETERNAL rest give to them, O Lord: and let perpetual light shine unto them.

V. The just shall be in eternal memory: he shall not fear at the hearing of evil.

The Tract.

ABSOLVE, O Lord, the souls of all the faithful departed from all the bonds of their sins.

V. And by the assistance of thy grace, may they escape the judgment of thy vengeance.

R. And enjoy the happiness of eternal light,

The Sequence, Dies iræ.

THE day of wrath, that dreadful day,
 Shall the whole world in ashes lay,
 As David and the Sybils say.

What horrors will invade the mind,
 When the strict Judge, who would be kind,
 Shall have few venial faults to find !

The last loud trumpet's wond'rous sound
 Must thro' the rending tombs rebound ;
 And wake the nations under ground.

Nature and death shall with surprise,
 Behold the pale offender rise !
 And view the Judge with conscious eyes.

Then shall with universal dread,
 The sacred mystic book be read,
 To try the living and the dead.

The Judge ascends his awful throne,
 He makes each secret sin be known,
 And all with shame confess their own.

O then ! what int'rest shall I make
 To save my last important stake,
 When the most just have cause to quake ?

Thou mighty, formidable King !
 Thou mercy's unexhausted Spring !
 Some comfortable pity bring.

Forget not what my ransom cost,
 Nor let my dear-bought soul be lost
 In storms of guilty terrors tost.

Thou, who for me didst feel such pain,
 Whose precious blood the cross did stain,
 Let not those agonies be vain.

Thou, whom avenging pow'rs obey,
 Cancel my debts (too great to pay)
 Before the sad accounting day.

Surrounded with amazing fears;
Whose load my soul with anguish bears:
I sigh, I weep; accept my tears.

Thou, who wast mov'd with Mary's grief,
And by absolving of the thief,
Hast given me hope, now give relief.

Reject not my unworthy pray'r,
Preserve me from the dang'rous snare,
Which death and gaping hell prepare.

Give my exalted soul a place
Amongst the chosen right-hand race,
'The sons of God, and heirs of grace.

From that insatiate abys,
Where flames devour, and serpents hiss,
Promote me to thy seat of bliss.

Prostrate, my contrite heart I rend,
My God, my Father, and my friend!
Do not forsake me in my end.

Well may they curse their second birth,
Who rise to a surviving death.

Thou great Creator of mankind,
Let guilty man compassion find. *Amen.*

The Gospel, John vi. 51.

IN those days Jesus said to the multitude of the Jews: I am the bread of life that came down from heaven. If any man eat of this bread, he shall live for ever. And the bread which I will give him is my flesh, for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Jesus therefore said unto them: Amen, Amen I say to you: unless you eat the flesh of the

Son of Man, and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood, hath life everlasting: and I will raise him up at the last day.

The Offertory.

LORD Jesus Christ, King of Glory, deliver the souls of all the faithful departed, from the pains of hell, and from the deep pit. Deliver them from the mouth of the lion, lest hell swallow them up, lest they fall into darkness. But let the bearer of thy standard, St. Michael, bring them into that holy light, which thou hast promised of old, to Abraham and to his seed.

V. We offer unto thee, O Lord, sacrifices of praise and prayer: vouchsafe to accept them for those souls which we commemorate this day. Make them pass, O Lord, from death to that life which thou hast promised of old, to Abraham and to his seed.

SECRET. For Bishops and Priests.

ACCEPT, O Lord, we beseech thee, the hosts which we offer for the souls of thy servants, bishops or priests: that having bestowed on them in this world, the dignity of bishops or priests, thou wilt also join them in fellowship with thy saints in thy heavenly kingdom. Thro', &c.

For Brethren, Relations, and Benefactors.

O God, whose mercy knows no limits, graciously receive the prayers we offer to thee in the spirit of humility; and by these sacraments of our salvation, grant to the

souls of our brethren, kindred, and benefactors, to whom thou hast given the grace to confess thy name, remission of all their sins. Thro', &c. *Amen.*

For all the Dead.

WE beseech thee, O Lord, look favourably upon these hosts, which we offer to thee for the souls of thy servants; that as thou hast conferred upon them the merit of faith, so thou wilt also grant them the reward. Thro', &c. *Amen.*

The Communion.

LET perpetual light shine upon them, O Lord, with thy saints for ever.

V. Eternal rest grant them, O Lord, and may perpetual light shine on them, with thy saints for ever.

The Post-Communion.

For Bishops or Priests.

GRANT, we beseech thee, O Lord, by thy merciful clemency, which we have implored for the souls of thy servants, bishops or priests, that they may be eternally united to him, in whom they have believed and hoped. Thro', &c.

For Brethren, Relations, and Benefactors.

GRANT, we beseech thee, Almighty and most merciful God, that the souls of our brethren, relations, and benefactors, for whom we have offered to thy divine Majesty this sacrifice of praise, being purified of all their sins by the virtue of this sacrament, may receive, thro' thy mercy, the bliss of eternal life.

For all the Dead.

GRANT, we beseech thee, O Lord, that the humble prayers we address to thee, for the souls of thy servants, men and women, may obtain of thy goodness to free them from all their sins, and to make them partakers of thy redemption: who livest and reignest with God the Father, &c.

V. Let them rest in peace.

R. Amen.

The following general Collects, Secrets, and Post-Communions, may be occasionally referred to from the Ordinary of the Mass, according to the Festival of the day, by such as have not the Missal at hand, in which are contained those proper to each particular Festival.

COLLECT. *On Festivals of our B Redeemer.*

O God, by whose mercy and goodness we are here met to celebrate this mystery of our blessed Redeemer: grant, by the merits of his passion, we may here faithfully serve him on earth, and enjoy him hereafter in heaven. 'Thro', &c.

Secret.

ACCEPT, O Lord, we beseech thee, the oblation of this present solemnity, that through thy grace, and the effect of these holy mysteries, we may truly live in him, who was pleased, for this end, to take on him our nature: who livest, &c.

Post-Communion.

GRANT, O Lord, that we, who celebrate this festival of our Lord Jesus

Christ, in the oblation of this holy victim, may, through the effect of thy grace, daily increase in virtue, and come at length to the possession of that happiness which he has purchased by his blood : who livest, &c.

COLLECT. On Festivals of the B. V. Mary.

STRENGTHEN us, O God of mercy, against all our weaknesses ; and grant that we who celebrate the memory of the blessed Virgin Mary, Mother of our Lord, may, by the assistance of her prayers, forsake all our iniquities : thro', &c.

Secret.

MAY this holy oblation, O Lord, by the effect of thy mercy, and the intercession of the blessed Mary, ever a Virgin, obtain for us the blessings of peace and prosperity, both now and for ever : thro', &c.

Post-Communion.

INFUSE, O Lord, we beseech thee, thy grace into our hearts ; that we, who, by the message of the angel, have known the incarnation of Christ thy Son, may, by his passion and cross, be partakers in the glory of his resurrection : thro' the same, &c.

COLLECT. On Festivals of the Apostles.

ALmighty and everlasting God, who hast called us here this day to celebrate with joy the festival of thy holy apostle N. grant this blessing to thy Church, that we may ever love what he believed, and believe what he taught : thro', &c.

Secret.

GRANT, we beseech thee, O Lord, that in the solemnity of thy holy apostle N.

we may, by his assistance, partake of thy blessings, in memory of whose victories we make this oblation to thee : thro', &c.

Post-Communion.

MAY this holy sacrifice, O Lord, which has been here offered, be to us a defence in this present life, and by the intercession of thy blessed apostle N. a means of securing to us the next : thro', &c.

COLLECT. Of one Martyr.

HAVE regard to our weakness, almighty God; and, because we sink under the weight of our offences, may the powerful intercession of thy holy martyr N. be our support and protection : thro', &c.

Secret.

Sanctify these gifts, O Lord, which are offered to the honour of thy name, and by the intercession of thy martyr N. may this be the means of obtaining us thy mercy : thro', &c.

Post-Communion.

MAY this holy victim, O Lord, which has been here offered, be an effectual means of purifying us from all sin, and of bringing us to everlasting happiness : thro'.

COLLECT. Of many Martyrs.

O God, who comfortest us by the yearly solemnity of these thy martyrs N. and N. mercifully grant, that as we rejoice in their virtues, we may be encouraged by their example : thro', &c.

Secret.

GIVE ear, O Lord, to these our prayers, which we pour forth in this solemnity

of thy holy martyrs : that we, how unworthy soever, may find help in the sufferings and prayers of those who have been well-pleasing to thee : thro', &c.

Post-Communion.

WE beseech thee, O Lord, that we who have assisted at these holy mysteries, may find help in their prayers, whose memory we honour in this solemnity : thro'.

COLLECT. Of a Bishop.

GRANT, O Lord, we beseech thee, that this solemnity of thy holy bishop N. may be to us an increase of devotion, and a help to secure our eternal happiness.

Secret.

MAY the festival of this thy servant be to us a spiritual comfort : that being here met in thanksgiving for his virtues, we may be sensible of the effects of his prayers.

Post-Communion.

O God, the bountiful rewarder of all that faithfully serve thee, grant that, by the prayers of this holy prelate, we may obtain of thee pardon of all our sins : thro', &c.

COLLECT. Of a Confessor.

O God, who wast pleased to refresh our souls on the yearly solemnity of thy holy servant N. grant in thy mercy, that as we keep his festival, we may likewise imitate his virtues : thro', &c.

Secret.

WE offer thee, O Lord, a sacrifice of praise in memory of thy saints, and we hope, by this holy victim, to be delivered from all evils both present and to come.

Post-Communion.

WE beseech thee, Almighty God, that we, who have here offered to thee the holy sacrifice of thy only Son, may, by the intercession of thy blessed servant N. be delivered from all adversities: thro', &c.

COLLECT. *Of a Virgin or Widow.*

HEAR us, O Lord, our salvation, and as we celebrate the festival of thy holy servant N. so we may find benefit in the exercise of our devotion: thro', &c.

Secret.

ACCEPT, O Lord, this oblation we make to thee on the solemnity of thy faithful servant N. in whose prayers we hope to find assistance: thro', &c.

Post-Communion.

THOU hast blest thy people, O Lord, in the acceptance of this holy victim: grant we may now be assisted by her prayers, whose memory and virtues we this day honour: thro', &c.

COLLECT. *On the Day of Decease.*

O God, whose property it is always to have mercy and to spare, we humbly beseech thee, in behalf of thy servant N. whom thou hast now called out of this world, that thou wouldst please to secure (*his*) soul from the hands of the enemy, and not forget it for ever; but command thy angels to receive and conduct it to paradise, that for his hope and faith in thee he may escape the pains of hell, and enter into everlasting joys: thro', &c.

Secret.

HAVE mercy, O Lord, we beseech thee, on the soul of thy servant N. for whom we offer thee this sacrifice of praise; and we most humbly pray thy divine majesty, that being reconciled by this peace-offering he may come to everlasting rest.

Post-Communion.

GRANT, we beseech thee, Almighty God, that the soul of thy servant N. being purified by this oblation, and discharged from his sins, may obtain thy pardon, and be admitted to eternal rest: thro'.

COLLECT. On an Anniversary Day.

LORD God of mercy, grant to the soul whose anniversary we now keep, a place of refreshment, the happiness of rest, and the light of thy glory: thro', &c.

Secret.

Mercifully hear our prayers, O Lord, which we pour forth in behalf of this thy servant's soul, for whom we offer thee this sacrifice of praise on this his anniversary day, and beseech thee to receive it into the number of the blessed: thro', &c.

Post-Communion.

GRANT, O Lord, we beseech thee, that the soul of thy servant, whose anniversary we keep this day, being purified by this oblation, may obtain thy pardon, and be admitted to everlasting rest: thro', &c.

Another COLLECT, for a soul departed.

HAVE mercy, O Lord, we beseech thee, on the soul of this thy servant: and having delivered it from the miseries of this

life, receive it now into thy eternal happiness: thro', &c.

Secret.

MAY the acceptance of this holy oblation effectually move thee, O Lord, to release the soul of thy servant from all its sins, from which none have been wholly free; that by means of this sacrifice, it may partake of thy everlasting mercy: thro'.

Post-Communion.

ABSOLVE, O Lord, we beseech thee, the soul of this thy servant from all its sins, that it may rise at the last day in the glory of thy resurrection, among thy chosen servants: thro', &c.

THE GOLDEN LITANY.

*Commemorating the chief Articles of our
B. Redeemer's Life and Passion.*

LORD, have mercy upon us.
Christ, have mercy upon us.

Lord, have mercy upon us.

God the Father Almighty, Creator of heaven and earth, *Have mercy upon us.*

God the Son, Redeemer of the world, *Have mercy upon us.*

God the Holy Ghost, Sanctifier of mankind, *Have mercy upon us.*

O sacred Trinity of Persons in Unity of Essence, *Have mercy upon us.*

Thro' thy power in creating heaven, earth, and all things therein contained,

Thro' thy goodness in making man to thy own image and likeness,

Have, &c.

Thro' thy mercy in redeeming man after his fall,

Thro' thy unspeakable love in making choice of the Virgin Mary for thy Mother,

Thro' the ineffable mystery of thine incarnation, whereby thou vouchsafedst to unite thy divine person to our frail nature,

Thro' thine immaculate conception, and thy nine months imprisonment in the sacred Virgin's womb,

Thro' thy blessed birth in a poor stable at Bethlehem,

Thro' the hunger, cold, and other inconveniences which thy tender body endured, being laid in a crib between an ox and an ass,

Thro' thy painful circumcision the eighth day after thy birth, when thou didst begin to shed thy precious blood for our sakes,

Thro' thy blessed name Jesus, which was then given thee,

Thro' the mystical offering of gold, frankincense, and myrrh, presented unto thee by the three kings; whom, by a miraculous star, thou didst conduct out of the East, to adore thee in thy cradle,

Thro' the oblation of thyself to thy eternal Father in the temple, where thou wast acknowledged by Simeon and Anna, redeemed by thy poor Virgin Mother with a pair of pigeons,

Have mercy upon us.

Thro' thy flight into Egypt for the avoiding King Herod's cruelty, and by all thou didst suffer there with thy mother and St. Joseph.

Thro' thy return from thence to Nazareth, and the humble obedience thou didst there render to thy parents,

Thro' thy being lost by thy parents in Jerusalem, where after three days thou wast found by them sitting amidst the doctors,

Thro' the secret and hidden life thou didst lead in Nazareth with holy Mary and Joseph, from the twelfth year of thy age to the thirtieth,

Thro' thy humble receiving of Baptism at the hands of John, in the river Jordan,

Thro' thy forty days fasting in the desert, and the three temptations of the devil, which thou didst there endure and overcome,

Thro' thy first miracle of turning water into wine at the marriage-feast of Cana,

Thro' the zeal thou shewedst for the honour of thy eternal Father, in casting the buyers and sellers out of the temple,

Thro' thy humble condescending to discourse with the Samaritan woman, sitting at the fountain,

Thro' thy exceeding great charity in healing the young man of Capernaum, Simon Peter's mother-in-law, and a multitude of infirm persons,

Thro' the power thou shewedst in ap-

Have mercy upon us.

peasing the tempest at sea, walking
on the water, and enabling Peter to do
the same,

Thro' thy efficacious calling of Peter and
Andrew, James and John, from their
boats, and Matthew from the receipt
of custom to follow thee,

Thro' thy choosing twelve apostles, to
whom thou madest that divine sermon
on the mount, which contains the pat-
tern of a perfect christian life,

Thro' the mercy thou shewedst the peni-
tent Magdalen, thy preferring her be-
fore the Pharisees, and pardoning her
sins,

Thro' thy sending thy twelve apostles to
preach the gospel to the people,

Thro' thy miraculous feeding five thou-
sand persons with five loaves of bread,
and four thousand with seven loaves,

Thro' thy appointment of Peter to be the
rock on which thou wouldst build thy
Church, for his having confessed thee
to be Christ the Son of the living God,

Thro' thy glorious transfiguration upon
mount Thabor, in the presence of thy
disciples, Peter, James, and John,

Thro' thy teaching us the force and virtue
of prayer, and giving us an exact form
thereof in the divine *Pater Noster*,

Thro' the inflamed desire thou hadst to
redeem mankind,

Thro' thy meek and humble riding on an
Ass into Jerusalem on Palm Sunday,

Have mercy upon us.

'Thro' thy humbly washing the feet of thy disciples, and even those of Judas the traitor,

'Thro' thy unspeakable love shewn in the institution of the sacrifice and sacrament of thy most precious body and blood,

'Thro' the prayer thou repeatedst twice in the garden, when in thy most bitter agony a sweat of blood trickled down thy body,

'Thro' thy condescending to receive a kiss from the wicked Judas,

'Thro' thy being apprehended, bound, and brought before the tribunals of Annas and Caiphas,

'Thro' the blows, buffets, and opprobrious usage thou didst patiently endure all that night,

'Thro' thy being presented to the Pagan judge Pontius Pilate, in the quality of a notorious criminal,

'Thro' thy being sent by him to King Herod, and the scorn wherewith thou wast treated by himself and his guards,

'Thro' that most cruel and contumelious whipping which thou enduredst at the pillar,

'Thro' the barbarous clamours of the people, to have the murderer Barabbas pardoned, and thee innocent Jesus put to death,

'Thro' all the false accusations, suborned witnesses, and slanderous lies brought against thee by the Jews,

Have mercy upon us.

Thro' the shameful plucking off thy clothes, and exposing thy naked body to the view of the multitude,

Thro' the pressing of a sharp crown of thorns on thy sacred head,

Thro' thy being cloathed in a purple garment, and having a reed 'put into thy hand for a sceptre, being exposed to derision as a mock king,

Thro' the scoffing salutations, genuflections, and scornful adorations whereby thou wert derided by the Jews and soldiers,

Thro' their spitting on thy divine face, and striking thy sacred head with a reed,

Thro' thy being brought forth to the people, in so deplorable a condition, Pilate saying, Behold the man,

Thro' the horrid clamours of the Jews, and their repeated vociferations of Away with him, Crucify him,

Thro' that patience wherewith thou heardest the sentence of death pronounced against thee,

Thro' the carrying of thy heavy cross on thy shoulders to mount Calvary,

Thro' the cruel racking and most painful stretching of thy whole body upon and the nailing of thy sacred hands and feet to the cross,

Thro' the compassion thou hadst on thy sorrowful mother and St. John, standing at the foot of the cross,

Thro' thy charity in praying for thy per-

Have mercy upon us.

secutors and murderers, and promising
paradise and pardon to the thief,
Thro' the seven last speeches thou utter-
edst during the three hours that thou
didst hang on the cross,
Thro' the vehement thirst thou didst
suffer, and the gall and vinegar thou
drankest,
Thro' thy last agony, in which thou
breathedst forth thy blessed soul into
the hands of thy heavenly Father,
Thro' the opening of thy side with a
lance, and the blood and water that
issued therefrom,
Thro' the descent of thy soul into *Limbus* *Patrum*, to conquer the devils, and set
the ancient Fathers at liberty,
Thro' the taking down of thy dead body
from the cross by Joseph and Nicode-
mus, in order to its burial,
Thro' thy glorious resurrection from death
to life on the third day,
Thro' thy frequently appearing to thy
blessed Mother, to Mary Magdalen, to
Peter and to thy apostles, comforting
and confirming them during the space
of forty days,
Thro' thy admirable ascension into hea-
ven in the sight of thy sacred Mother
and thy disciples,
Thro' the miraculous descent of the Holy
Ghost in the form of fiery tongues up-
on thy disciples,
Thro' all thou didst or sufferedst during
thy thirty-three years sojourning a-

Have mercy upon us.

mongst men, and thro' all that is pleasing to thy divine majesty in heaven or on earth, *Have mercy upon us.*

V. O Lord, graciously hear our prayers.

R. And let our cry come unto thee.

Let us pray.

Vouchsafe, O almighty and all-merciful God, our Creator, Redeemer, and Sanctifier, to have compassion on us, and on all those who shall humbly present these petitions to the throne of thy mercy, in commemoration of thy sacred life and bitter passion: and we beseech thee for thy own dear sake to grant our friends and benefactors, and all those for whom we intend or are any ways bound to pray, the pardon of their past offences, and a preservation from future failings; that serving thee faithfully, loving thee fervently, and obeying thee perseverantly, during the remainder of our earthly pilgrimage, we may at length enjoy thy beatifying presence for all eternity in thy heavenly paradise. *Amen*

May the blessing of Almighty God the Father, Son, and Holy Ghost, descend upon us, and remain with us for ever *Amen.*

The Litany of the most holy Name of Jesus.

LORD, have mercy upon us.

L Christ, have mercy upon us.

Lord, have mercy upon us.

Jesus, hear us.

Jesus, graciously hear us.

God the Father of heaven, *Have mercy upon us.*

God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Jesus, Son of the living God,
Jesus, splendor of the Father,
Jesus, brightness of eternal light,
Jesus, king of glory,
Jesus, sun of justice,
Jesus, Son of the Virgin Mary,
Jesus, most amiable,
Jesus, most admirable,
Jesus, the mighty God,
Jesus, father of the world to come,
Jesus, angel of the great council,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, lover of chastity,
Jesus, lover of us,
Jesus, God of peace,
Jesus, author of life,
Jesus, example of virtues,
Jesus, zealous lover of souls,
Jesus, our God,
Jesus, our refuge,
Jesus, father of the poor,
Jesus, treasure of the faithful,
Jesus, good shepherd,
Jesus, true light,
Jesus, eternal wisdom,
Jesus, infinite goodness,
Jesus, the way, the truth, and the life,
Jesus, the joy of angels,

Have mercy upon us.

Have mercy, &c.

Lord Jesus, deliver us.

Jesus, king of patriarchs,
 Jesus, inspirer of the prophets,
 Jesus, master of the apostles,
 Jesus, teacher of the evangelists,
 Jesus, strength of martyrs,
 Jesus, light of confessors,
 Jesus, spouse of virgins,
 Jesus, crown of all saints,
 Be merciful unto us, *Spare us, O Jesus.*
 Be merciful unto us, *Hear us, O Jesus.*
 From all evil, *Lord Jesus deliver us.*
 From all sin,
 From thy wrath,
 From the snares of the devil,
 From the spirit of fornication,
 From everlasting death,
 From a neglect of thy holy inspirations,
 Thro' the mystery of thy holy incarnation,
 Thro' thy nativity,
 Thro' thy divine infancy,
 Thro' thy sacred life,
 Thro' thy labours and travails,
 Thro' thy agony and passion,
 Thro' thy cross and dereliction,
 Thro' thy pains and torments,
 Thro' thy death and burial,
 Thro' thy holy resurrection,
 Thro' thy admirable ascension,
 Thro' the coming of the Holy Ghost the
 Comforter,
 In the day of judgment,
 Lamb of God, who takest away the sins of
 the world, *Spare us, O Lord Jesus.*

Lamb of God, who takest away the sins of the world, *Hear us, O Lord Jesus.*

Lamb of God, who takest away the sins of the world, *Have mercy upon us, O Lord Jesus.*

Christ Jesus, hear us,

Christ Jesus, graciously hear us.

V. May the name of the Lord be blessed.

R. From henceforth, now and for ever.

Let us pray.

O Lord Jesus Christ, who hast said, Ask and ye shall receive, seek and ye shall find, knock and it shall be opened to you: grant, we beseech thee, to us thy suppliants, the effects of thy most divine love, that we may love thee with all our hearts in word and deed, and never cease from praising thee: who livest and reignest, &c.

O God, who hast rendered the most glorious name of thy only begotten Son our Lord Jesus Christ, most worthy to be loved with the highest affection by thy faithful, and exceeding dreadful to evil spirits: mercifully grant, that all who devoutly honour the sacred name of Jesus on earth, may receive in this life the sweetness of holy consolation, and obtain in the future the happiness of eternal joy and bliss. Thro' the same, &c.

May the divine assistance always remain with us. *Amen.*

Prayer of St. Bernard.

REMEMBER, O most holy Virgin Mary! that no one ever had recourse to your protection, implored your help, or sought your mediation, without obtaining relief. Confiding therefore in your goodness, behold me a penitent sinner, sighing out my sins before you, beseeching you to adopt me for your son, and to take upon you the care of my eternal salvation.

Despise not, O Mother of Jesus, the petition of your humble client, but hear and grant my prayer.

THE LITANY OF OUR B. LADY OF LORETTO,

So called from its being usually sung in the Church of Loretto on all Saturdays, and Festivals of the Blessed Virgin Mary.

Anthem

WE fly to thy patronage, O sacred mother of God, despise not our prayers in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin, Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven, *Have mercy upon us.*

God the Son, Redeemer of the world, *Have mercy upon us.*

God the Holy Ghost, *Have mercy upon us.*

Holy Trinity, one God, *Have mercy upon us.*

Holy Mary, *Pray for us.*
Holy Mother of God,
Holy Virgin of Virgins,
Mother of Christ,
Mother of divine grace,
Most pure mother,
Most chaste mother,
Undeiled mother,
Untouched mother,
Most amiable mother,
Most admirable mother,
Mother of our Creator,
Mother of our Redeemer,
Most prudent Virgin,
Most venerable Virgin,
Most renowned Virgin,
Most powerful Virgin,
Most merciful Virgin,
Most faithful Virgin
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Honourable vessel,
Vessel of singular devotion,
Mystical rose,
Tower of David,
Tower of ivory,
House of gold,
Ark of the covenant,
Gate of heaven,
Morning star,
Health of the weak,
Refuge of sinners,

Pray for us.

Comfort of the afflicted,
 Help of Christians,
 Queen of angels,
 Queen of patriarchs,
 Queen of prophets,
 Queen of apostles,
 Queen of martyrs,
 Queen of confessors,
 Queen of virgins,
 Queen of all saints,

O Lamb of God, that takest away the
 sins of the world, *Spure us, O Lord.*

O Lamb of God, that takest away the
 sins of the world, *Hear us, O Lord.*

O Lamb of God, that takest away the
 sins of the world, *Have mercy upon us.*

Anthem.

WE fly to thy patronage, O sacred mo-
 ther of God: despise not our pray-
 ers in our necessities, but deliver us from
 all dangers, O ever-glorious and blessed
 Virgin.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the
 promises of Christ.

Let us pray.

POUR forth, we beseech thee, O Lord,
 thy grace into our hearts, that we, to
 whom the incarnation of Christ thy Son
 was made known by the message of an an-
 gel, may, by his passion and cross, be
 brought to the glory of his resurrection;
 thro' the same Christ our Lord. *Amen.*

V. May the divine assistance always re-
 main with us. R. Amen.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace. R. Amen.

Acts of Faith, Hope, and Charity, recommended to the frequent Use of the Faithful by a Brief of his Holiness Pope Clement XIV. dated April 5, 1772.

A Prayer to be said before these Acts.

O Almighty and eternal God, grant to us an increase of faith, hope, and charity: and that we may deserve to obtain what thou promisest, make us to love what thou commandest. Thro' Christ our Lord. Amen.

An Act of Faith.

I Firmly believe there is one God, and that in this one God there are three Persons, the Father, the Son, and the Holy Ghost: that the Son took to himself the nature of man from the Virgin Mary's womb, by the operation of the power of the Holy Ghost, and that in this our human nature he was crucified and died for us; that afterwards he rose again, and ascended up into heaven, from whence he shall come to repay the just everlasting glory, and the wicked everlasting punishment. Moreover, I believe whatsoever the Catholic Church proposes to be believed, and this because God who is the sovereign Truth, which can neither deceive nor be deceived, has revealed all these things to this his Church.

An Act of Hope.

O My God, relying on thy Almighty power, and thy infinite mercy and goodness, and because thou art faithful to thy promises, I trust in thee that thou wilt grant me forgiveness of my sins, thro' the merits of Jesus Christ thy Son; and that thou wilt give me the assistance of thy grace; with which I may labour to continue to the end, in the diligent exercise of all good works, and may deserve to obtain the glory which thou hast promised in heaven.

An Act of Charity.

O Lord, my God, I love thee with my whole heart, and above all things, because thou, O God, art the sovereign Good; and for thy infinite perfections, art most worthy of all love: and for thy sake, I also love my neighbour as myself.

An Act of Contrition.

O My God, for the sake of thy sovereign goodness and infinite perfection, which I love above all things, I am exceeding sorry from the bottom of my heart, and am grieved for having offended, by my sins, this thy infinite goodness; and I firmly resolve, by the assistance of thy grace, never more to offend thee for the time to come, and carefully to avoid the occasions of sin.

Psalm Exaudiat, &c. for the King.

Psalm xix.

MAY the Lord hear thee in the day of tribulation: may the name of the God of Jacob protect thee.

May he send thee help from the sanctuary: and out of Sion defend thee.

May he be mindful of all thy sacrifices: and may thy holocaust be made fat.

May he give unto thee according to thy own heart: and confirm all thy counsels.

We will rejoice in thy salvation: and in the name of our God we shall be magnified.

May the Lord fulfil all thy petitions: now I have known that the Lord hath saved his anointed.

He will hear him from his holy heaven: the salvation of his right-hand is powerful.

Some trust in chariots, and some in horses; but we will call on the name of the Lord our God.

They are bound and have fallen; but we are risen and are set upright.

O Lord, save the king: and hear us in the day that we call upon thee.

Glory be to the Father, &c.

As it was in the beginning, &c.

V. O Lord, save N. our king.

R. And hear us in the day we shall call upon thee.

The Prayer, (Quæsumus.)

WE beseech thee, O Almighty God, that thy servant, George our King, who through thy mercy has undertaken the government of these realms, may also receive an increase of all virtue, wherewith being adorned, he may avoid every enormity of sin, vanquish his enemies, and, being rendered acceptable in thy sight, may, to-

gether with the royal issue, come at length to thee, who art the way, the truth, and the life. Thro'.

INSTRUCTIONS AND DEVOTIONS

FOR CONFESSION AND COMMUNION.

GOD, who wills not the death, but the repentance of a sinner, has, in the sacrament of penance, mercifully provided Christians with the means whereby they may obtain pardon of their sins, and be again restored to the favour of their heavenly Father, which they had forfeited by their offences. So that, whoever is conscious to himself of having provoked the anger of God by his sins, ought diligently to apply himself to seek a reconciliation with him in the manner himself has prescribed and commanded. But then it ought to be his principal care, sincerely to perform all that is exacted of him, with a seriousness proportioned to the greatness of the work he is engaged in; ever remembering, that as mercy and pardon is promised to those who perform it worthily, so nothing less than a dreadful curse is pronounced against all those that do it negligently. It being therefore a matter of the last importance, to perform so great a duty well, I presume it will not be deemed an unacceptable charity to give a sinner some assistance and encouragement; to take him, as it were, by the hand, and lead him through every part of this great undertaking. But then it must be permitted me, for the sake of

such as are ignorant, to explain some points by way of *Question* and *Answer*.— The *Questions* are put in *Italic*.

Instructions on the Part of the Sacrament of Penance; and Examination of Conscience.

HOW many parts has the sacrament of penance?

Three : Contrition of the heart ; confession of the mouth ; and satisfaction of works : therefore every sinner who desires to obtain pardon of his sins, must in the first place be heartily sorry for them ; then confess them, and afterwards perform what is enjoined him by the priest, in testimony of his sorrow, and to make some satisfaction to the divine justice for his offences.

What is the first thing required of a sinner, who sincerely desires to acquit himself worthily of his duty, and obtain pardon of his sins ?

I would advise him to retire in private, and implore the assistance of heaven in the following manner :

PROTESTATION.

O God, the Searcher of hearts, behold I here declare in thy presence, that what I now design is sincerely for the honour of thy name ; and because I heartily desire to be delivered from the guilt of my sins, therefore I come to this sacrament of penance ; that complying with thy holy institution, I may obtain thy blessing and pardon, as thou hast promised : may thy holy grace assist me for the performing this great duty well, as it is thy mercy which has called me to it.

After this how must he proceed?

He must then prepare for the first part, viz. *contrition*. And as a sinner cannot well conceive a true and sincere sorrow for his sins, unless he first knows what they are, therefore, after he has made his protestation, he must then apply himself to the *examination of his conscience*, in order to discover the particulars wherein he has offended God, and conceive such a true sorrow for them, as may be available to obtain pardon.

How must he make a good examination?

Let him begin it with prayer; for as the seeing our own failings is a point of the utmost concern, so it is also a task of the greatest difficulty; and if not assisted by the light of God's grace, I fear he will deceive himself, and be subject to many delusions, by sometimes mistaking trivial for great sins, and at other times overlooking his greatest sins, as if they were of little or no consequence. There being no remedy for this natural blindness, but the light of heaven, that sinner must be to the last degree presumptuous, who begins his examen before he has implored help and direction from above, which may be done thus:

A Prayer before Examination of Conscience.

I Am perfectly sensible, O my God, that I have many ways offended thy divine Majesty, and provoked thy wrath by my sins; and that if I obtain not pardon, I shall be cast out of thy sight for ever. I desire therefore at present to call myself to an

account, and look into all the sins whereby I have displeased thee: but, O my God, how miserably shall I deceive myself, if thou assist me not in this work by thy heavenly light. Grant me therefore at present thy grace, whereby I may discover all my imperfections.—see all my failings,—and duly call to mind all my sins,—for I know nothing is hidden from thy sight. But I confess myself in the dark as to my own failings; my passions blind me, self-love flatters me, presumption deludes me; and though I have many sins which stare me in the face, and cannot be hidden, yet how many too are there quite concealed from me! But discover even those to me, O Lord; enlighten my darkness, cure my blindness, and remove every veil that hides my sins from me, that I may be no longer a secret to myself, nor a stranger to my own failings; nor ever flatter myself with the thoughts of having repented, and at the same time nourish folly and vice within my breast. Come, Holy Ghost, and by a beam of thy divine light illumine my understanding, that I may have a perfect view of all my sins and iniquities, and that, sincerely repenting of them, I may know thee, and be again received into thy favour.

Instruc.—Having thus implored the divine assistance, the sinner must turn his thoughts to the making the examination of his conscience, in as strict and serious a manner as if he were within a few hours to appear before the judgment-seat of God; he

must examine what those sins are which he apprehends would then rise up against him, and wish he had never committed: in order to prevent the severity of the last judgment; and under the assurance, that if he judges himself now, he shall not be judged hereafter.

What method do you propose, to avoid confusion in this examination?

I would have him observe that there are two kinds of sins; the one committed *wilfully, knowingly, and deliberately*, in matters of moment, called *mortal sins*; and the other in matters of less concern, or at least, done without consent or knowledge of the evil, and are called *venial*. Now it is according to these two kinds of sin that I would have him regulate the method of his examen. Let him first examine whether he has been guilty of any wilful transgression, whereby he has mortally offended God, and recollect in what particulars; and then, making enquiry into his *venial* sins, under these two heads rank his offences.

But suppose he has to look over a lapse of many years, and should his sins be numerous, are there no means to assist him in bringing them back to his recollection?

The method commonly observed, is to recollect the *places* he has lived in, the *persons* he has conversed with, the *business* he has been engaged in, the *obligations* of his state, the *passions* to which he may have been most subject, and the *occasions* he has met with. Or else, let him consider the *three-*

fold duty he owes to God, his neighbour, and himself, and reflect in what particulars he has transgressed them.

But should he forget some of his sins, is there no remedy?

Let him take the *commandments*, the *precepts* of the Church, and the *seven deadly sins*, and examine himself upon each of them separately; let him examine whether he has transgressed against it, in what instance, and how; and though his sins may be numerous, yet being thus brought under different heads, he may the more easily remember them. He may also make his confession in the same order, accusing himself in the first place of all the sins he may have committed against the first commandment; then the second, and so proceed on.

May he not write down his sins, in order to refresh his memory?

In *general confessions*, when the examination is of different years, he may; but in *ordinary confessions* it is not permitted without the advice of his director, it being apt to breed scruples, and produce too great an anxiety of spirit.

How much time would you advise him to take for making his examination?

There can be no general rule prescribed; but in this, as in all other affairs, the time must be according to the work. A week's examination, for instance, requires not so much time as a month; nor a month's as a year; nor a year's so much as that of a

man's whole life ; every one must consider his own particular circumstances, capacity, and state of life, and take as much time as he thinks necessary for the well performance of so great a concern : but as to those who have many years back to examine and prepare for confession, I think they should not attempt it all at once, but rather at several times, in order to refresh their spirits : for as too close an application dulls, so convenient interruptions prepare the mind for a more diligent attention and better discharge of this duty. But with respect to such as go to confession every month, or oftener,—who avoid all wilful and mortal sins,—whose lives are so uniform as to be every day the same,—I would advise them not to be over tedious in making their examination, especially if they be of a solicitous and anxious disposition ; for such often deceive themselves, disquieting their minds with long and scrupulous researches, flattering themselves at the same time as if they were performing a great duty, whilst they are only yielding to their own weakness, and led away by a blind fear and infirmity of temper.

Would you not have them to be very earnest in an affair of so much concern ?

Certainly : but not with such an earnestness as destroys all care ; for this work ought to be done with a serenity and composure of soul, when the mind is more penetrating and quick in discovering all imperfections : but if once disquieted or perplexed, it is no

no longer fit for acquitting itself of this duty; and therefore I cannot but consider such an excessive solicitude as a snare of the enemy; and whoever follows it, is certainly led astray by a wrong guide. But let not the careless Christian here mistake me, as if his sloth was here favoured in making his *examen* in a heedless and negligent manner.

It will be almost impossible to avoid this solicitude, if we are obliged to confess all our venial sins, they being so numerous, and mixed even with our best actions; tell me, therefore, are we bound to call to mind and confess all our venial sins?

The Church obliges us only to confess our *mortal* sins; but with regard to such as are *venial*, she only declares it to be profitable and convenient to confess them, this being the most assured means to obtain grace for their amendment. But then there is a considerable difference between *venial* sins, and more reason to confess some of them than others: and whoever observes this difference may easily avoid solicitude, both in his examination and confession.

What are these venial sins we have more reason to confess than others?

Those that are *habitual*; for example, when a person observes in himself an ill *habit*, or *custom* of falling into any sort of *venial* sins, I would advise him to confess it; because, though it may be light in itself, yet being neglected and multiplied, it becomes very dangerous; for how many fall miserably into

mortal sins, through their neglect in correcting *venial* ones? Now, as to the discovering this kind of venial sins, there is no difficulty whatever, it being morally impossible to have a bad custom, and not be sensible of it upon reflection. *Venial* sins may be reduced to three classes, viz. such as proceed from *weakness*;—such as are committed through *inadvertency*, or *surprise*;—and such as we fall into deliberately, or by an *affected* or *wilful negligence*, so as to take no pains to amend them, or else from an *irregular affection* we bear to some creature. Now as to the last, into which we fall with the consent of our own will, it is but reasonable we should make inquiry into them and confess them; since the salvation of our souls so much depends upon their amendment. But as to the two former, proceeding from *weakness* and *surprise*, though we ought to avoid them as much as possible, yet, on account of their being so numerous and secret, whoever goes about to call them to mind, must necessarily be perplexed with great solicitude, by indiscreetly undertaking a work which is not in their power to execute. And therefore, though it may be proper to reflect on them occasionally, and from such a view of our misery, to humble ourselves in the sight of God, and seriously endeavour to amend them; yet to think of *confessing them all* would be a great hinderance, not a help to virtue. Hence it appears, that besides the obligation of confessing all our *mortal sins*, we

ought also not slightly to pass over such venial sins as we either commit through habit, with *full deliberation*, or through *wilful neglect*, as the examining into and confessing them would greatly contribute towards our improvement in piety and virtue; and as these sins are easily discovered by such as carefully watch over their souls, I think it a task which might be accomplished without much trouble or anxiety.

Pray how can I examine and confess my sins of thought?

Sins of thought, it is true, are to be confessed; for God, *the searcher of all hearts*, sees and knows our most hidden thoughts, and will call us to an account for such of them as are evil, if not cancelled by penance; for be assured, that whatever is a sin in *word*, or in *deed*, must likewise be a sin in *thought*; especially if entertained willingly and knowingly. A person therefore preparing himself for confession, is not to enquire, how many evil thoughts he has had in his mind; but how many he has admitted *willingly and knowingly*, without endeavouring to cast them off; and as many as he discovers of them, so many sins has he to repent of; *mortal*, if the thing thought of be mortal sin, otherwise but *venial*.

What account then is to be made of such evil thoughts as he resists, and endeavours to cast out of his mind?

He must consider them as so many *temptations* or *trials*, for the exercise and improvement of virtue; and therefore whoever

finds himself assaulted with evil thoughts; though five hundred times in a day, and has as often withstood them, need not be troubled on their account, as thinking them so many sins, or matter of confusion, but rejoice and thank God for so many victories obtained over the enemy; for which he may hope one day to be recompensed with a crown of glory. "Blessed is the man that endureth temptation, for when he is tried he shall receive a crown of glory," *James i. 12.*

—*This is some comfort.*

But tell me, is there no difference between sins of thought, besides those already mentioned?

Yes, there are three, viz. 1. *Complacency*: 2. *A desire*: and 3. *A resolution* to put the sin in execution: one greater than the other, but the last the greatest.

N. B. *The method of the examination of conscience may be seen at the end of these instructions.*

Instruction on the first Part of Penance, viz. Contrition.

WHEN the sinner has recollected all his sins, may he not go immediately to confession?

By no means: being as yet but half prepared, and that the lesser half too; for though he has truly examined his conscience, and recollects all he has to confess, still he must take time to beg pardon for his sins, stir up his heart to true sorrow and contrition for them, and make firm resolutions of amendment for the time to come; without

this, what benefit can be received by confession? which would be nothing but a fruitless ceremony, if not accompanied by a change of heart, detestation of sin, and sincere purpose of amendment.

How much time ought we to take for the exciting of this sorrow, and resolving upon amendment?

This sorrow and resolution of amendment are so absolutely necessary, and at the same time so difficult, that Rodriguez, one of the greatest masters in spirituality, requires double the time for it as is taken for the examination. So that, if the whole time necessary for preparing for confession were divided into three parts, he would have the first spent in making the examen, and the two others employed in begging pardon, exciting true sorrow, and making resolutions of offending no more. And however some may warmly imagine that there can be no danger of their confession being invalid, unless from a want of examination, this author is of another opinion, and fears that there are more confessions sacrilegious and null from a want of true sorrow and sincere purpose of amendment, than on any other account whatever. P. 1. t. 7. c. 20.

What then would you advise a penitent to do?

Having made his examination, I would advise him by no means to think himself fit for confession, but rather apply himself to a change of heart, by exciting it to true sorrow and contrition, and a serious resolution of amendment.

How can this be done?

By prayer: for however troubled and sorrowful he may appear upon preparing for confession, yet that true sorrow and contrition which forms a necessary part of this sacrament, is not a *natural* sorrow, but a *gift* of God, not to be obtained but by prayer. And therefore, should there be any who, as soon as they have finished their examination, immediately run to confession, it is to be feared they either wholly neglect the essential part of this sacrament, viz. *contrition*, or else tempt God, in rashly expecting so great a favour, without using any endeavours to obtain it.

What prayers are proper on this occasion?

I will here insert some selected out of the most approved books of devotion.

A Prayer for obtaining Contrition.

I Have now here before me, O Lord, a sad prospect of the manifold offences whereby I have displeased thy divine Majesty, and which I am assured will appear in judgment against me, if by repentance and a hearty sorrow, my soul be not prepared to receive thy pardon. But this sorrow and this repentance, O Lord, must be the free gift of thy mercy, without which all my endeavours will be in vain, and I shall be for ever miserable. Have pity therefore on me, O merciful Father, and pour forth into my heart thy grace, whereby I may sincerely repent of all my sins: grant me true contrition, that I may bewail my base ingratitude, and grieve from my heart for having offend-

ed so good a God. Permit me not to be deluded by a false sorrow, as I fear I have been too often, through my own weakness and neglect: but let it now be thy gift, descending from thee, the Father of lights, that so my repentance may be accompanied by an amendment and a change of life, that being thus acquitted from the guilt of my sins, I may once more be received into the number of thy servants. *Amen.*

[Then let the penitent apply himself seriously to such other prayers and considerations as may be proper for obtaining contrition, that whilst he asks it of God, nothing may be wanting on his part to obtain it.]

Prayers before Confession.

HAVE pity on me, O God, and let me partake of the effects of thy great mercy. I here acknowledge and am sensible of the multitude and enormity of my sins. It is thou, O my God, perfidious creature as I am, whom I have offended: it is against thee that I have rebelled. To follow my pleasures and indulge my passions I have abandoned thee, and lost thy grace; I, whom thou hast created to thine own likeness, and redeemed by the blood of thy only Son, have, by my sins, made my soul resemble those monsters of ingratitude, the infernal spirits: like them, I have forfeited heaven, my blessed country, and deserved hell and damnation, which I shall never be able to escape, without the assistance of thy boundless mercy. The injury I have offer-

ed thee, O Lord, is so great, that it caused thy Son Jesus Christ, my Saviour, to suffer death. How, then, O my God! how can I sufficiently deplore so great an evil! Who will give water to my head, and a fountain of tears to my eyes, that I may incessantly deplore my misery and malice, and do penance for my sins.

A Lmighty and eternal God, to whom is due all honour and glory: behold I (a miserable and unworthy sinner, who have hitherto lived in ingratitude and rebellion) come to thee, my Creator, my God, my Redeemer, my merciful Judge, and my Saviour, accusing myself, and laying before thee all the abominations by which I have blasphemed thy sacred name, transgressed thy precepts, contemned thy will, and defiled both my soul and body. O my God, when I behold my misery, and consider how often I have abused thy gifts and blessings, despised thy goodness, neglected thy service, added daily sin to sin, and preferred myself, my passions, and other creatures, to my duty, and thy commands, I cannot but consider myself as unworthy either to lift up my eyes to heaven, or appear in thy presence. But whither, O Lord my God, shall I flee from thy face? Where shall I conceal myself from thy anger? Who can restore me to thy favour? It is only from thy goodness that I can expect so great a blessing: for art not thou my Father, whose mercies are infinite, and compassion knows no bounds? And I, though unworthy of

the name of thy child, acknowledge no other Father but thee. Wherefore I prostrate myself at the feet of thy mercy, and beseech thee, by thy almighty power, goodness, and wisdom, to pardon, purify, and acquit me from the guilt of all my sins. Receive me again into thy favour, O Lord, and confirm me in all good, that my soul being entirely possessed by thee, may be prepared for glory. And that my petition may find acceptance, I appeal to thee, sweet Jesus, Son of the living God, the Advocate and Mediator betwixt us sinners and thy eternal Father, humbly beseeching thee, through that infinite charity which brought thee from heaven to the ignominy of the cross, and thy precious blood spilt thereon, that I may now partake of the benefit of thy sufferings, and be cleansed from all my offences; that by thy assistance I may sincerely repent and amend of all my failings; that dying to myself and the world, I may live only to thee, and never suffer either passion or pleasure to divide me from thee any more.

ALAS, my Father and my God, how comes it to pass that I should have so often offended thee! Thou seest, O Lord, neither goodness nor health in me; have mercy therefore on me, for I have sinned against thee. Heal my soul, O Lord, for thou only art my hope and strength. Alas, my God, how many and dangerous are my wounds! how great my weakness and misery, for the curing of which thou wert crucified and

slain : and to whom shall I complain of all these my evils, if not to thee, O Lord ! the Saviour and Redeemer of my soul ? Be merciful therefore to me a sinner, sweet Jesus ! for nothing is more pleasing to thee, than to have compassion on those that are miserable. Restore me to thy favour ; receive me again into thy friendship, and cast me not off on account of my offences ; for what can I, miserable creature, do, but offend ? And what canst thou, O infinite Goodness, do, but have mercy and spare ? Spare me, therefore, according to thy infinite goodness, and grant me now tears of a sincere repentance, that I may mourn for the evils I have committed. Grant that I may sincerely grieve for having sinned against thee, my God, my Creator and Redeemer. Soften my hardened breast, inflame my frozen heart, that I may with unfeigned sorrow repent, for not loving, nay, for despising and offending thee. What shall I, most miserable and wicked creature, do, O God, to serve thee ? Whilst I behold myself, I see no hopes of amendment ; all my confidence and hopes of mercy are in thee. Help me, therefore, O Lord, and be thou the strength of my soul, that I may from this moment detest and forsake all my past evils ; that I may conquer my passions, reform all my bad habits, and by a true change of life and manners be entirely united to thee, and with thee live for ever.

Amen.

TO thee, O merciful Jesus, in the bitterness of my soul I come, beseeching thee to have compassion on me, and deliver me from my sins: despise not, O God, the cries of thy lost sheep; reject not the sighs of thy prodigal child, who desires to return home to thee, and to be received again into the number of thy servants. I am sorry for all the sins I have committed, and detest them here in thy presence: because I love thee above all things, and honour thee as my gracious God, worthy of infinite love. And for this reason I now firmly purpose to suffer all evils, nay, even death itself, rather than willingly consent to sin. I resolve to make an exact confession of all my offences, faithfully to discharge whatever shall be enjoined for my punishment or amendment, and carefully to avoid all occasions of sin. And if any thing be wanting of true contrition to this my sorrow, may thy sacred passion, O blessed Jesus, thy precious blood and infinite merits, supply all the defects of my weakness: for it is in thy death I place all my trust: through thee I firmly hope to obtain pardon of all my sins, grace to overcome my vicious customs, and perseverance to the end in the good resolutions I have now made in thy presence. As therefore it is by thee I come to the knowledge of my misery, so it is by thee my good purpose and sorrow for my offences must be perfected. May the fire therefore of divine love now

inflame my soul, and consume therein whatever is displeasing to thy infinite goodness. Sanctify my heart—purify my affections and desires—that dying to myself, I may ever live to thee, and at length depart this life in thy grace and favour. *Amen.*

☞ *Such as go to confession over night, or otherwise have leisure, may use the following Aspirations, either before or after confession, with benefit to their souls.*

MY Lord and my God, I sincerely acknowledge myself a vile and wretched sinner, unworthy to appear in thy presence; but do thou have mercy on me and save me.

O God, my chiefest good, how far have I wandered from thee by my sins? How long have I dwelt at a distance from thee, in the region of misery, where I had quite lost myself.

Most loving Father, I have sinned against heaven and before thee, and am unworthy to be called thy child; make me as one of thy servants, and may I for the future be ever faithful to thee.

It truly grieves me, O my God, to have sinned, and so many times transgressed thy law: but wash me now from my iniquity, and cleanse me from my sin.

I detest my sins, O Lord; I abhor my wickedness: I confess my ingratitude, and seek refuge in thy mercy.

From this moment I purpose no more to offend thee, nor consent to sin: O let me suffer all kinds of pain and infamy, nay

even death itself, rather than return to my former course of life, and live thy enemy.

Loving Father, assist me by thy grace, that I may bring forth worthy fruits of penance, and not suffer my sins to go unpunished.

I have wandered like a sheep that is gone astray; but I hear thy sweet voice crying after me, in the most affectionate manner imaginable, "Come, dear soul, thou hast gone after many lovers, but return to me and I will receive thee yet again." *Jer. iii.*

II. Now I begin, O Lord, now I begin to live, not trusting in my own strength, or in the resolutions I make, but in the multitude of thy mercies.

Perfect, O God, the work which thou hast now begun in me. Thou hast given me peace and understanding; but, wretched sinner that I am, how ungratefully have I abused all thy gifts! And yet now, with all the tenderness of a loving Father, thou recallest me from sin, and rescuest me from hell and everlasting damnation.

Alas! my soul is full of anguish and confusion at the recollection of the many sins whereby I have offended thee, my merciful Redeemer, made myself a slave to the devil, and provoked thy anger.

O that I had never transgressed thy commandments, nor fallen into such an abyss of misery and calamity! O that I had never sinned! happy those souls, who have preserved their innocence, and never forfeited that grace they received at the font.

But now I am resolved, with the help of thy grace, to be more watchful over myself, to amend my failings, and fulfil thy law. Look down on me with the eyes of mercy, O God, and blot out my sins.

Forgive me what is past, and, through the bowels of thy infinite goodness, secure me by thy most efficacious grace against all my wonted failings for the time to come.

Alas! how slothful and careless have I hitherto been! I have deferred my repentance, rejected thy helps, contemned thy visits, and been deaf to thy calls: Lord, what shall I do? or what course shall I take? It grieves me from my heart, that I have ever offended thee; but do thou vouchsafe to have mercy on me, O sovereign Lord of my life.

Behold thou seest nothing good nor wholesome in my soul. I am blind and miserable, and without thee, O God, I can do nothing.

III. My sins surpass in number the sands of the sea, and I confess myself, O Lord, unworthy of thy mercy; but thy goodness is above all my offences.

Thou hast declared, O Lord, that there is joy in heaven for the conversion of a sinner: grant me then the grace of a true repentance, and let heaven rejoice at my amendment.

Thou wilt not the death of a sinner, but that he be converted and live; grant me then that spiritual life which I want; for behold, O Lord, I sincerely desire to live.

Thou didst come, O dear Redeemer, not to call the just, but sinners to repentance: behold a most miserable sinner here before thee: O draw him most powerfully to thee.

Have mercy on me, O God, according to thy great mercy; and according to the multitude of thy tender mercies, blot out my iniquities.—Sprinkle me with thy precious blood, and I shall be made whiter than snow.—Create in me a clean heart, and renew a right Spirit within my bowels.

Dear Redeemer of my soul, how long turnest thou thy face from me, and bringest no relief to my sorrows!

Behold the prodigal child, nay worse than the prodigal: but do thou, O Father, vouchsafe to have compassion on me: clothe me with the robes of thy grace, and receive me into the arms of thy mercy.

Let not thy precious blood, my dear Saviour, be shed for me in vain; but may it now bring forth the fruit of a sincere repentance, and open me a way to life everlasting.

IV. How great is thy goodness, O Lord, in having so long spared such a worthless servant, and waited with so much patience for his amendment. Ah, what return shall I make for thy infinite mercies: O let this mercy be added to the rest, that I may never more offend thee: this single favour I earnestly beg of thee, O Lord, viz. that I may for the future *renounce my own way to follow thine.*

Come, Lord, take possession of my heart,

and cast out from thence whatever thou knowest profanes or defiles this thy temple:—destroy and eradicate all that displeaseth thee; and lay therein the foundation of a new life.

I confess I have sinned; but, if thou wilt, thou canst make me whole. Heal, most loving Father, this my soul.

O that I were free from all vice! that I could regulate my senses, govern my thoughts, and moderate my affections! O that I were truly composed and orderly both within and without! But when shall I be thus happy, when thus pure in thy sight! Lord, I will labour and take pains to reform myself, and I beg thy assistance for this work: but if I find not that good effect I desire, I will still persevere in my duty, and wait with patience and humility till thou shalt please to give a blessing to my endeavours. Help me, O Lord my God, and have compassion on my sinful soul.
Amen.

When a penitent has proceeded thus far, and has reason to hope that he is truly sorry for and detests his sins, may he then go to confession?

Yes; after renewing his purposes and resolutions of amendment; and for this end let him consider, how strict a watch and great diligence is necessary for this work; let him also reflect on the occasions of his sins, and resolve effectually to avoid them; for it is extremely rash to undertake a work,

and at the same time not consider on the means whereby it is to be effected. Having seriously done this, let him then go to confession.

Of the second Part, viz. Confession.

ARE there any particular directions you would have the penitent observe with respect to this part of the sacrament?

There are some recommended by St. Francis de Sales, in his *Introduction to a Devout Life*, which he ought to remember, viz. not to make his confession consist in *negative* or *general failings*, as is the custom of some, saying: "I have not loved God as I ought; or I have not prayed with so much devotion as I ought; I have not been so patient as I ought;" for in these general accusations there is no particular sin mentioned; nor any thing by which the confessor can possibly understand the state of the penitent's conscience, since all men on earth might say the same; therefore he ought to consider what particular reason he has to make these general accusations; and having discovered where the *fault* lies, to accuse himself of it in particular: so that instead of accusing himself of *not having prayed with as much devotion as he ought*, let him see whether the fault lay in admitting voluntary distractions, or in not chusing a convenient place, time, &c. and as he shall find himself to blame, so let him accuse himself. Let him also explain the *motive* or *occasion* of his sins; in the case of untruths, for example,

let him accuse himself not only of *lying*, but likewise declare whether it was out of *vanity*, or in *excuse*, or for *the doing a prejudice*, &c. and so of his other sins; for by this means he clearly lays open the state of his soul, and the confessor knows how to prescribe proper remedies for his sins. With respect to mortal sins, he must discover how often he has fallen into each, for otherwise his confessor can form no judgment of the state of his soul, there being a considerable difference betwixt committing a sin *twice* or *thrice*, and *twenty* or *thirty* times. And if he cannot exactly recollect himself as to the number, let him, upon reflection, make the best guess he can, and sincerely confess, as near to the truth as he is able. But if the penitent has lived in a sinful state for any length of time, and frequently fallen into any particular sin, he need not then think of mentioning the number of his offences, but rather the *length of time* in which he has lived in that sinful state. As in the case of a highwayman, who has spent many years in that wicked course of life, it would be impossible for him to recollect the *number* of his crimes; and therefore the most certain method of letting his confessor see the state of his conscience, will be to declare *how many years* he has lived in that sinful practice; and so likewise of those who have lived in the habit of any other sin. He must also explain such *circumstances* as change, or at least considerably aggravate the nature of the sin; for as there

is a considerable difference between robbing a church and another place; betwixt cheating or stealing *five shillings*, and *five hundred pounds*; betwixt *married* and *single* persons in sins of impurity; betwixt defaming a neighbour out of *malice* or by *heedlessness*, in a matter of *little* or *great* concern; betwixt quarrelling with a *stranger* and a *father*; betwixt *remaining in a sin*, as of anger, revenge, &c. *a quarter of an hour*, *five hours*, *a day*, or *a year*; therefore the penitent ought in confession to explain these circumstances as distinctly as he can; and should he willingly conceal any of them, his confession becomes void, by not sincerely laying open the state of his soul. He ought also to avoid a detail of circumstances which have no relation to the sins he confesses, and which are therefore unnecessary. He must also be careful not to declare the fault of a third person; for though he does well to consider his own sins, yet he ought not to accuse others. Finally, let him not fail to make an entire confession of all his mortal sins, which upon a due examination he can recollect, be they ever so secret or infamous, whether in thought, word, or deed; for should he wilfully conceal but one, either through shame or malice, his whole confession becomes not only void, but sacrilegious, by abusing the sacrament, and lying to the Holy Ghost.

I think these directions necessary to be observed; but when I consider the natural aversion we have to confess our hidden faults,

I cannot but think that many, through shame, delay going to confession, or when they go, are tempted to make imperfect and sacrilegious confessions; what then have you to say to such as labour under this temptation?

When their case is properly considered, I can discover no cause for shame; because tho' there be shame in the sin, yet there is no reason to be ashamed of the *repentance* and *amendment* of the sin. Now when a man goes to confession, he manifests *repentance* for his sins; and if this be so good and acceptable an action, as to make the angels in heaven to rejoice, why should he be ashamed, and not rather approach to the sacred tribunal with joy and comfort? And though he may be under some confusion at revealing his sins to his ghostly father, yet no thoughts of shame ought to discourage him from so doing, because his confessor is bound to secrecy by all laws human and divine, and cannot reveal what is told him in confession, without making himself worthy of death before God and man. Yet there can be no danger of his being scandalized, even though the crimes acknowledged be ever so foul, because, though he must necessarily be concerned, when he knows any one to continue under the guilt of sin, yet he cannot but rejoice when he finds him forsaking his sins, and, by repentance, returning to a new life. Then it is, that like the father of the prodigal son, he expresses more joy in the return of such a sinner, than in the good

life of others, who stand not in need of repentance: for there is more satisfaction in finding the lost sheep than in the possession of the ninety-nine that never went astray. It being then in the power of a repenting sinner to make heaven and earth, God, angels and man, to rejoice, I think he can have no reason to be ashamed of so doing. And should he be ashamed, yet still he ought to do it, in punishment of his sins, which perhaps justly deserve disgrace and eternal confusion: for who would not chuse to blush and be ashamed for one moment before a ghostly father, rather than be exposed at the last day to public confession, in the presence of angels and men, and thus begin a miserable eternity. God always knows his crimes, and if he requires him to expose them to his minister, it is for their cure; ought he not then to consider it as a singular mercy, that for the pardon of such sins as deserve hell, he should require so little. - If a criminal guilty of death, were to obtain his pardon on condition of confessing his crime in private to his judge, would not he be discharged on very easy terms? What reason then has a sinner to complain of the like easy conditions, which God here offers him for the remission of his sins, the quiet of his conscience, and the avoiding eternal damnation?

Is there any thing else you mean to put the penitent in mind of before he goes to confession?

Nothing; but again to recommend an utter detestation of all the sins he is to confess, be they never so little, with a firm resolution of amendment: for it is an abuse, says St. Francis de Sales, to confess any kind of sin, whether mortal or venial, without a will to amend; since confession was instituted for no other end.

At Confession.

BEING come to his spiritual director, let him kneel down on his right side, if convenient, with his face towards the side or back of his seat, and having made the sign of the cross, ask his blessing, saying, *Benedicite*, or, *Pray give me your blessing*; then say the *Confiteor*, either in English or Latin, to the words, *mea maxima culpa, through my most grievous fault*; and without further preamble, begin his confession thus: "Since my last confession, which was a week, fortnight, or a month ago, I accuse myself, that——." And having sincerely declared all he can remember, let him conclude thus: "For these and all my other sins, and imperfections, which I cannot call to mind, I am heartily sorry, purpose amendment, and humbly beg pardon of God, and penance and absolution of you my ghostly father." Then humbly bowing down, go on with the rest of the *Confiteor*: *Ideo precor, &c. Therefore I beseech the blessed Virgin Mary, &c.* Having thus finished what depends on him, let him attentively listen to the advice of his director, and when he gives him ab-

solution, endeavour to humble his heart with all possible sorrow and contrition.

Instructions after Confession.

WHAT should the penitent do when he returns from confession?

He ought to retire a while, and after returning thanks to God for the benefits received in this sacrament, renew his good purposes and resolutions: reflect on the obligation he is under of avoiding all the sins he has confessed, and embrace the means for the amendment of his failings; but especially of those he apprehends to be most dangerous, and to which he *finds* himself most subject: for I think that a person who, as soon as he has done his confession, thinks no more of his sins, nor of the danger he is in of relapsing, nor of the means he is to use for avoiding them, does his work but by halves, and will soon find it undone. Therefore he ought to humble himself in the presence of Almighty God, and most earnestly pray for grace and strength whereby he may be enabled to acquit himself of his duty, fly the occasions of sin, resist all the temptations to evil, and confess his own weakness. Then let him resign himself to the divine protection, and not depart till he has begged pardon for all the defects in his present or past confessions, to be supplied through the infinite merits of Jesus Christ.

Then you do not approve of those, who as soon as they return from confession, turn their thoughts immediately to their other affairs, or engage in unnecessary conversation, &c.?

If there be any that do so, without being compelled by some extraordinary accident or circumstance, besides the great indecency, I look upon them as failing in all those points of their duty before-mentioned: and as they expect the grace of God for the amendment of their sins, they are bound to adopt a better method.

Prayers after Confession.

I Return thee thanks, O loving Father, for having admitted me to this sacrament, wherein suffering thy mercy to take place of thy justice, thou hast cast all my sins out of thy sight. Grant me now thy grace, O Lord, that by a sincere and perfect contrition, my repentance may be like that of David and Peter, that my offences being effectually remitted, I may hereafter continue faithful in thy service. But this I cannot do, unless with the aid of thy grace; for without it my soul will remain barren and dry, like earth without water. I am perfectly sensible of my own weakness, and inability to do any thing that is good, or acceptable to thee. The only consolation and confidence I have is, to raise up my eyes to my God, his tears and sufferings; that thy justice being appeased thereby, thou mayest open to me the gates of mercy, and receive me into thy favour. Look down therefore on me, with an eye of pity, and have compassion on my miseries. O meek and merciful Lord! strike this hard and obdurate heart of mine, that it may burst forth into a fountain of healing waters,—the wa-

ters of a sincere contrition, wherewith my soul may be cleansed and purified. Perfect the work thou hast begun in me, for I am thy creature, and grant that the confession I have made may be acceptable in thy sight, and that whatever is wanting towards its perfection through my weakness, may be supplied by thy infinite goodness and mercy. Thy mercy therefore I implore, and thro' it beg pardon of all my sins; firmly purposing in thy presence to avoid every thing that may be displeasing to thee, and to apply myself with all diligence to the practice of virtue. I hope thou wilt not refuse me thy assistance, since thou, O Lord, hast promised never to forsake those that trust in thee. Permit my heart to be no longer hurried away by the follies of this life, nor to experience my own weakness in my wonted relapses. It is high time I should be converted from my evil ways, forsake my errors, and amend my failings, since hitherto, alas! so many days and years have elapsed in good purposes, but with very little improvement of my soul. Command therefore, O sovereign Lord, my rebellious heart, and force it to a compliance with thy law. Break all my passions, rule my affections, direct my desires, strengthen my good endeavours, and give ear now to thy unworthy servant. Let not my wickedness make thee forget thy goodness: for though my sins cry aloud for justice, yet thou still hast mercy, whereby thou canst save, and once more receive me into thy favour, my

God, my Lord, and all my hope, who livest and reignest for ever and ever.

O God of mercy, having now, thro' thy gracious goodness, disburdened my conscience of the guilt wherewith it was oppressed, and, in the humblest manner I was able, discovered all the sins I could recollect, to thy minister, my ghostly father, I most humbly beseech thee to accept this confession, and forgive me all my trespasses, as well those I have forgot as those I have remembered. Grant me grace, O Lord, to live more carefully hereafter, and to abstain from my former vices, which I utterly detest, firmly purposing never to be guilty of them any more. But especially, O most merciful and bountiful Saviour, enable me to withstand those temptations with which I am most infested, and to avoid all occasions of offending thee for the future. If the just man fall seven times in the day, how much more reason have I to be jealous of myself, O Lord, and to fear that I shall not be steadfast in my resolutions, having thro' my own frailty and vicious customs increased the natural blindness and weakness in which I was born. Yet, O Lord, I firmly purpose, through thy merciful assistance, never to consent to any mortal sin, from which I humbly beseech thee to preserve me whilst I live: and, as to my venial sins and imperfections, I resolve to strive against them, and hope, through thy goodness, at length to amend them. For this end grant me the grace, sweet Jesus, to be

diligent in examining my conscience every night; and each morning happily to begin the day, by offering thee the first fruits of all my actions, that the rest of it may be incessantly employed to thy glory. As to the penance enjoined me, I humbly crave thy assistance for the remembering and performing it as I ought; and that I may never forget my resolutions, or lay aside my endeavours of changing my life, till at length I become a true penitent, and put on the new man: that so, thro' the merits of thy blessed passion, I may here obtain the full pardon of my sins, and, hereafter, life everlasting. Grant this, O my Lord and Saviour Jesus Christ, who with God the Father, and the Holy Ghost, livest and reignest, world without end. Amen.

Of habitual Sin.

I*S there any thing else belonging to this part of the Sacrament?*

Nothing; and yet, since penance was ordained for the amendment of life, I cannot refrain from repeating my advice to the penitent, before he concludes, to make a short reflection on the sins he has committed, and the *means* whereby he is to endeavour at an effectual amendment. Wherefore, suppose he had accused himself of *neglect in saying his prayers*, will his resolution of amendment be to any purpose, if when he goes next to prayers, he takes no more care than formerly? Or, suppose he has accused himself of offending in words, by *lying, swearing, detracting*, or *indecent language*, must not

he, when he comes next into company, think something of the failings to which he has been subject, and strive to avoid them, by keeping a stricter watch over himself; otherwise, what becomes of all his good purposes of amendment? Or, if *company*, *bad books*, *plays*, or *games*, have been the occasion of his offending God, what will all his confessions and resolutions avail? if afterwards he takes no care to forsake them, and cast them off, will it not be evident that his repentance was not sincere; and that, however he has confessed, yet his sins still lie at his door? It is therefore necessary that the penitent should daily make the review of his conduct, which ought to form a part of the examination of his conscience every night, as there can be no better method of putting the sincerity of his repentance or validity of his confessions to the proof, than by thus enquiring whether he takes the necessary precautions against relapsing into the same sins again; for if he discovers but little, or perhaps none of this diligence in his conduct, he may then justly suspect, that neither his repentance nor confession have been so well made as they should be. It may not, indeed, be always in his power to amend, but surely he can have no excuse if he does not at least desire and use his utmost endeavours in order to it.

What think you then of such as accuse themselves of habitual Sins as often as they go to confession? Are their former confessions

invalid, because they relapse into the same sin again?

If they use the means recommended by a prudent director, to subdue them, and are concerned and afflicted to find themselves so frail, their confession may be good and valid. But if those who are subject to *swearing, cursing, drinking*, or any other vicious customs, go to confession, pretend to repent, and resolve upon amendment, and afterwards use not the proper means for the overcoming those vicious habits, such I am persuaded have just reason to suspect their repentance to be false, and had much better refrain from confession, than go to it thus ill prepared. And should they presume frequently to approach this sacred tribunal, and still repeat the same mortal sins over and over again, without due care and pains for their amendment, they ought to be dismissed without absolution, never again to be admitted, till upon sufficient trial they give evident proofs of their *sincere desires* and *endeavours* of reforming their lives: and till this has been manifested in two or three confessions, it may be very proper not to allow them to approach the holy communion. All this is to be understood of the habit of mortal sin.

Before we quit this subject, tell me what advice you have to give those tender sort of Christians, who, though desirous to do their duty, yet upon the least oversight or imperfection, are so peevish, angry, and dejected, as to conclude all their endeavours to be to no purpose?

Such persons want patience and meekness towards themselves. Their dejection originates generally in a certain pride and self-love, which makes them troubled to see themselves so imperfect. Let these persons therefore be heartily sorry for their faults to which they are subject, and take pains to amend them, not in the spirit of choler, but of meekness; for such a repentance is the most acceptable and efficacious: and if they perceive themselves not to amend so quick as they could wish, let them from thence learn to humble themselves the more, and firmly resolve to persevere in their good endeavours, till God shall please to give them a blessing. See St. Francis de Sales on this subject, *Introduction to a Devout Life*, Part iii. c. 9.

I have one question more to ask: suppose a person, after a due examination, cannot recollect some of his sins, or should forget them whilst at confession, are these likewise forgiven by the sacrament?

Certainly: for since he would then willingly have confessed them, if he had remembered them, it is not to be questioned but God, who knows the sincerity of his heart, will accept of his good desires, and grant him a full discharge.

Of the third Part of Penance, viz. Satisfaction.

WHAT do you mean by Satisfaction?

The performance of the penance enjoined the penitent by his confessor, which, through the merits of Jesus Christ, may be accepted by God, in order to satisfy the in-

jury offered to him by every sin he has committed.

How is this penance to be performed?

In the spirit of true humility, repentance, and devotion: therefore those who perform it in a careless and indifferent manner, who are ignorant of the obligations of a penitent, or insensible of the mercy of God in the remission of their sins, can expect but little assistance from heaven for the prevention of future relapses. What judgment then can they form of themselves, who before they have performed their penance, relapse into their wonted coldness, and wilful negligence, and only seem to quit the confessional to beget matter for a new confession.

Ought a penitent to perform any other penance besides that which is enjoined him at confession?

Yes: because the penalties enjoined in confession are much inferior to the punishment due to our sins, and therefore when he has performed his penance, he hath still reason to apprehend more punishment from divine justice; for which reason, (according to the Council of Trent) *the life of a good Christian ought to be a perpetual penance.* The true penitent daily renews the detestation of his sins, and often imposes some penance on himself, either by the recital of some prayers, giving alms, or abstinence as to *Eating, Talking, Seeing, Diversion, &c.* for the making satisfaction for the injuries done to God. In the same peni-

tential spirit he submits to all the evils of life, offering up to almighty God all his distempers of body, troubles of mind, disgust, losses, necessities, afflictions, either public or private; and especially, all the pains and hardships he is obliged to suffer in the state wherein God hath placed him: for these being so many penances appointed by God for his punishment, there can be no doubt but the bearing them patiently is the most acceptable satisfaction he can make to the divine justice. Now as this method is profitable for all christians, so it seems most necessary for such as have contracted an ill habit of falling into any sort of sin: for, if they sincerely desire to subdue it, they can apply no means more effectual than to add to their good purposes and endeavours, certain penalties to be inflicted for every time they fall into it: suppose, for example, there were appointed for every offence a quarter of an hour's reading a good book, or praying, or giving alms, or some self-denial, which every one in their own circumstances might find proper; might it not be reasonably hoped that this would gradually awaken their care, make them more watchful over their words and actions, and at length restrain them from offending. Besides, since Almighty God often makes use of his scourge to awaken sinners, and deter them from pursuing those evil courses, surely it cannot be amiss for penitents to follow his example, and hope their endeavours will be finally crowned with success.

This their diligence will at least in some measure assure their ghostly father, that though not yet thoroughly reclaimed, yet they sincerely desire it; and who can doubt but they who thus endeavour to amend, though they may for a time find it difficult to conquer their perverse inclinations, yet will at length be favoured with succour from above, and, by the help of divine grace, be proof against all the assaults of the enemy. Thus having concisely stated the principal duties of those who desire to approach worthily to the sacrament of penance, I hope that as many as make use of them will find their recompense in the full remission of their sins.

A Method of Examination of Conscience, for such as confess often, according to the three-fold Duty we owe: 1. To God. 2. To our Neighbour. 3. To ourselves.

I. In relation to God.

HAVE you omitted morning or evening prayers, or neglected to make your daily examination of conscience?—Have you prayed negligently, and with wilful distractions?—2. Have you spent your time, especially on Sundays and holidays, not in sluggishly lying a-bed, or in any sort of idle entertainment, but in reading, praying, or other pious exercises; and taken care, that those under your charge have done the like, and not wanted the instructions necessary for their condition, nor time for prayer, or to prepare for the sacraments?—Have you

spoke irreverently of God and holy things? Have you taken his name in vain, or told untruths?—4. Have you omitted your duty thro' human respect, interest, compliance, &c.?—5. Have you been zealous for God's honour, for justice, virtue, and truth, and reproved such as act otherwise?—6. Have you resigned your will to God in troubles, necessities, sickness, &c.?—Have you faithfully resisted thoughts of infidelity, distrust, presumption, impurity, &c.?

II. In relation to your Neighbour.

1. Have you disobeyed your superiors, murmured against their commands, or spoke of them contemptuously?—2. Have you been troubled, peevish or impatient, when told of your faults, and not corrected them? Have you scorned the good advice of others, or censured their proceedings?—3. Have you offended any one by injurious or threatening words or actions?—4. Or lessened their reputation by any sort of detraction; or in any matter of importance?—5. Or spread any report, true or false, that exposed your neighbour to contempt, or made him undervalued.—6. Have you, by carrying stories backward and forward, created discord and misunderstanding between neighbours?—7. Have you been froward or peevish towards any one in your carriage, speech or conversation?—8. Or taken pleasure to vex, mortify, or provoke them to swear, curse, or any ways offend God?—9. Have you mocked or reproached them for their corporal or spiritual imperfections?

—10. Have you been excessive in reprehending those under your care, or been wanting in giving them just reproof?—11. Have you borne with their oversights and imperfections, and given them good counsel?—12. Have you been solicitous for such as are under your charge; and provided for their souls and bodies?

III. *In relation to yourself.*

1. Have you been obstinate in following your own will, or in defending your own opinion in things either indifferent, dangerous, or scandalous?—2. Have you taken pleasure in hearing yourself praised, or yielded to thoughts of vanity?—3. Have you indulged yourself in over-much ease, or any ways yielded to sensuality?—4. Has your conversation been edifying and moderate; or have you been froward, proud, or troublesome to others?—5. Have you spent over-much time in play, or useless employments, and thereby omitted, or put off your devotions to unseasonable times?

If such as confess often fall into any of the more grievous sins, not here mentioned, their own memory will easily suggest them; since it is impossible for a tender soul to forget any mortal offence, which must of necessity afflict her, and therefore it may not be necessary for them to turn over the following table of sins, which is chiefly intended for general confessions.

An Examination for a general Confession.

The first Commandment is broken,

First by Sins against Faith :

1. **T**O be ignorant of the principal mysteries of Christianity ; of the creed, the commandments of God, and his church, or of the sacraments.—2. Wilfully to doubt, or obstinately to err in any point of faith.—3. To have delayed embracing the true faith out of human respects, interest, fear, &c.—4. To favour heretics, or wicked men, in supporting or approving their opinions or actions.—5. To endanger our faith by reading their books with pleasure.—6. To examine divine mysteries with curiosity, and secrets of providence by pure human reason.—7. To contemn or deride holy things.—8. To abuse the words of the holy scripture, by perverting them to a wicked or profane sense, making them subservient to jest, or other ill purposes.—9. To desire to know things to come, which belong to God alone, or things past, or present, which are hid from us, and for this end to employ unlawful means, as *magicians, fortune-tellers*, or other superstitious inventions.—10. To give credit to dreams, or make superstitious observations ; to employ prayers or sacred names to ill uses ; to use charms, &c.

Secondly, by Sins against Hope.

1. By distrusting the mercies of God, and despairing of the pardon of our sins.—2. By presuming on God's goodness, without the

least concern of amendment.—3. By deferring our conversion or repentance till the end of life.—4. By exposing ourselves to the danger of offending God, either by company, reading, or otherwise, which is called tempting God.—5. By exposing ourselves without necessity to some corporal danger; as sickness, wounds, or death.—6. By neglecting the remedies God has appointed in these dangers, as of physic for the body, or prayer and the sacraments for the soul.

Thirdly, by Sins against Charity.

1. By not loving God above all things, but rather chusing wilfully to offend him, than suffer any loss of honour, riches, &c.—2. By preferring the love of men before the love of God; or offending him through fear of being jeered or slighted.—3. By omitting our duty through shame, or human respect.—4. By thinking seldom of God, or being ashamed to speak of him; or by not hearkening to his inspirations, forgetting his benefits, or neglecting to give him thanks.

Fourthly, by Sins against Religion

1. By not adoring God, or praying to him but seldom.—2. By praying without attention, and with wilful distractions.—3. By a want of respect to God in time of prayer; or by talking, or being present in holy places, without a becoming modesty and gravity in our looks, words, and actions.

Fifthly, by Sins against the Care we ought to have of our Salvation.

1. By a love of idleness, in choosing rather to do nothing, than be employed in any commendable exercise, which sin carries a train of many others after it.—2. By being too solicitous in temporal concerns, and neglecting the means of salvation.—3. By deferring amendment of life, or immediately desisting, after having begun it.—4. By neglecting the means of salvation; as the sacraments, prayer, good works, or performing them without devotion.

The second Commandment is broken,

1. **B**Y taking the name of God in vain.—2. By swearing to what one knows, or doubts to be false.—3. By swearing to what is unjust, or prejudicial to others.—4. By swearing without necessity, though the thing itself be true and just.—5. By blaspheming God or holy things.—6. By cursing one's self, or others, or taking pleasure in hearing others swear or curse; or by provoking them to it.—7. By not reprehending them when he could and ought.—8. By making a vow to do what is impossible to fulfil; or to do what is evil and displeasing to God; or to do what one never intends to perform.—9. By breaking lawful vows, or deferring to fulfil them without just cause.

The third Commandment is broken,

1. **B**Y doing servile works on Sunday, or causing others to do the like

without necessity.—2. By employing a considerable part of holidays in temporal affairs, as is often the case with merchants, advocates, solicitors, &c.—3. By omitting to hear Mass, or not hearing it with due attention and reverence.—4. By spending Sundays and holidays in idleness, gaming, dancing, feasting, and other recreations.—5. By not dedicating a considerable part of those days to reading and praying, and by not taking care that those under your charge do the like.

The fourth Commandment is broken,

1. **B**Y children not paying due respect to their parents; or by despising them, either in their hearts or actions.—2. By not loving them, but wishing their death, or some misfortune; or by forsaking them in their necessities.—3. By not cheerfully obeying them; or by obeying them in things unlawful.—4. By slighting their representations, and resisting their corrections.—5. By putting them into a passion, and not taking care to pacify them.—6. By not executing their last will and testament, or by delaying to do so.

II. By servants.—1. In disobeying their masters.—2. By a want of diligence in the trust that is required of them.—3. By neglecting the reasonable and just interests of their masters or employers.—4. By letting them sustain any kind of loss, through their sloth, neglect, &c.—5. By obeying them in things unlawful; as lying, swearing, stealing, &c.

III. By parents not discharging their duty towards their children.—1. In not loving them, and supplying their corporal necessities.—2. In not being careful of their salvation.—3. In not correcting them when it is necessary; in flattering their passions, or indulging their evil inclinations.—4. In treating them with too much severity.—5. In not setting them good example.—6. In forcing them in the choice of their state of life.

IV. By masters.—1. In not taking due care as to the life and conversation of their servants.—2. In not being watchful over them, to reprehend their faults; make them say their prayers; go to Mass on Sundays and holidays, or frequent the sacraments.—3. In commanding them to do something evil.—4. By treating them injuriously.—5. In not paying them their wages.

The fifth Commandment is broken,

1. **B**Y anger, quarrelling, or threatening; or by injurious or reproachful words or actions against our neighbours.—2. By revenge, or deliberate thoughts or desires of revenge.—3. By provoking, striking, challenging, wounding, or being the cause of another's death.—4. By bearing malice, refusing to salute or speak to any neighbour out of hatred or aversion, or refusing to be reconciled to him.

The sixth Commandment is broken,

I. **B**Y the hearing.—1. In willingly giving ear to immodest words, discourses, songs, &c.—2. By taking pleasure in them.

—3. By not hindering or discouraging them, when in our power.—4. By not avoiding licentious and lewd company.

II. By the *sight*.—1. In looking on immodest objects, as on naked and lewd pictures, figures, &c.—2. In reading or keeping dishonest books; lending them to others; or neglecting to suppress them when we may.

III. By the *tongue*.—1. In speaking immodest words, or such as, bearing a double sense, are apt to create impure thoughts in others.—2. In relating wanton stories or wicked actions of ourselves or others.—3. By singing unchaste songs, or reciting immodest verses.—4. By soliciting others to any sort of impurity.

IV. By the *touch*.—In using indecent actions, or by touching one's self or others immodestly.

V. By *thoughts*.—1. By entertaining impure thoughts wilfully and with delight.—2. By desiring to commit the things thought on.—3. In resolving to commit them.

VI. By *immodest actions*.—1. In occasioning pollution in one's self or others.—2. In committing the sin of impurity; and whether effected by soliciting, seducing with promises, or forcing; and whether it be fornication, or adultery, or incest.—3. In sins against nature.

The seventh Commandment is broken,

1. **B**Y taking another's goods, and to what value.—2. By retaining what

we know belongs to another.—3. By denying our debts, or wilfully delaying payment, to the prejudice of our neighbours.—4. By making unjust bargains or contracts, into which every trade or profession ought to make a strict inquiry.—5. By causing any damage to our neighbours.—6. By putting off false and counterfeit money.—7. By desiring another's property.—8. By not giving alms when necessity requires.—9. By not paying tithes.—10. By Simony.

The eighth Commandment is broken,

1. **BY** witnessing what is false, or defending a false accusation, as in lawyers and solicitors; or condemning the innocent, or discharging the guilty, as judges and arbitrators.—2. By detraction, either in saying something false to another's charge, or reporting for truth what is merely doubtful; or in revealing something as yet secret and unknown, though true, to the prejudice of some third person: with a declaration, whether it be done out of levity and indiscretion, or out of malice or ill-will; whether in the presence of many, or in a matter of importance.—3. By lying, or speaking what we judge to be otherwise than we say: whether out of custom, or to the considerable prejudice of others.—4. By Hypocrisy, which is a lie in action.

The ninth and tenth are broken,

BY all unlawful and wilful desires of impurity and theft: which have been already mentioned in the sixth and seventh commandments.

The Precepts of the Church.

I. **T**O keep certain appointed days holy, with the obligation of hearing Mass, and resting from servile works. II. To observe the days of abstinence and fasting. III. To confess our sins to our pastors, at least once a year. IV. To receive the blessed sacrament at Easter, or thereabouts. V. To pay tithes to our pastor.

☞ The examination on these precepts being very easy, we therefore proceed to

The seven deadly Sins.

The Sin of Pride consists,

1. **I**N entertaining too great an opinion, or valuing ourselves above our deserts.
2. In publishing what we think good in ourselves, that we may be esteemed by others.
3. In arrogance, by attributing to ourselves the good we have not.
4. In presumption and ambition, by confiding too much in our own strength, conceiting ourselves capable of accomplishing things above our abilities, and in rashly attempting them.
5. In contempt of others, on account of the good opinion we have of ourselves, and when this contempt is manifested by words or actions, or by being severe, and exacting on inferiors.
6. In want of submission to our superiors, by

disobeying them, blaming their conduct, or murmuring against them. 7. In not acknowledging our faults; or when confessing the facts, we maintain we have done well, or at least alledge false excuses. 8. In contempt of admonitions and corrections. 9. In discord. 10. In hypocrisy. 11. In curiosity, which inclines us to know things prejudicial to our salvation. 12. By ingratitude for God's benefits.

☞ The sins of covetousness, luxury and sloth, have been already examined, in the first, sixth, and seventh commandments.

The Sin of Gluttony.

In eating or drinking to excess, as far as they are prejudicial, either to our health or our reason, or any ways scandalous, or of ill example to others.

The Sin of Envy.

1. Trouble at the good success of our neighbour, or when we endeavour to do him an unkindness, or speak often against him, or create an ill opinion of him in the mind of another. 2. When we rejoice at our neighbour's harm.

The Sin of Anger.

1. Not to endure any thing contrary to our inclinations. 2. To suffer ourselves to be hurried away by the emotions of wrath, against those that give us any trouble. 3. To proceed to quarrel, injurious language, oaths, curses, threats; to take revenge, or to desire and wish to be in a capacity of doing it. 4. To refuse to pardon injuries,

or to be reconciled to our enemies, or to such of our neighbours with whom we have had some misunderstanding, or falling out.

The Examination of Sins which one commits in the Person of another.

1. **I**N doing an evil action, or what is esteemed to be so, in the presence of others; more especially, if it be done with a design to excite others to sin. 2. By forcibly compelling them to evil. 3. In giving aid or assistance towards a wicked action, by money or otherwise. 4. In harbouring or concealing bad people, that they may not be discovered or punished. 5. In sharing in an evil, whether it be in the action itself, or in the profits arising from it. 6. In not preventing evil when one may. 7. By teaching one an evil of which he was ignorant before. 8. By commanding, counselling, soliciting, threatening, or otherwise provoking another to evil. 9. By approving wicked actions, or applauding them that commit them. 10. By boasting of the sins we have committed, or of such as we never did commit. 11. By slighting the good deeds of others, or any ways exposing them to ridicule or scorn. 12. By sowing discord amongst others, either by false or true reports, or by endeavouring to keep up a misunderstanding amongst them. 13. By not instructing those under your care, nor reprehending

them when necessity requires, but permitting them to live as they please. 14. By not giving fraternal correction, and charitable admonition for the preventing of evil.

There are other particular sins besides these belonging to every state, trade, profession and calling, upon which every one ought to call himself to an account, and see how far he has been wanting in any part of his duty.

This examination of conscience may be very proper for those pious Christians, who, following the advice of St. Francis de Sales, once every year take a general review of the state of their souls, of their passions, affections, inclinations, habits, &c. in order to see whether they advance or go back in the way of virtue; after having repaired all the defects of the year past, by a general repentance and confession, enter upon their duty again with fresh vigour and spirit; which is a very commendable practice.

INSTRUCTIONS FOR COMMUNION.

CHAP. I.—*Of some general Preparations before receiving.*

WHEN a person has, by a good confession, received absolution, and obtained pardon of his sins, may he then go immediately to communion?

There may be circumstances in which they may be allowed; but it ought never

be done by those who have an opportunity and liberty of doing otherwise ; and therefore, I cannot but greatly disapprove of the practice of those who run immediately from the confessional to the communion table, without making any particular preparation for this latter, but greater duty.

What may be your reasons for disallowing this practice ?

Because though confession be a preparation for receiving the blessed sacrament, yet there is still another preparation necessary for those, who desire to partake of the fruit that may be gathered from this tree of life, and such as neglect to add this preparation to the former, are deprived of the better part of this fruit.

What time do you require between confession and communion ?

Father Lewis, of Granada, thinks it proper for a penitent to go to confession three days before he intends to communicate : and this may be very profitable for such as are subject to any habitual sin, that in the mean time they may put their good purposes of amendment to trial ; for, believe me, those who dare not trust their good endeavours under the assistance of divine grace, so long, will, I fear, prove no extraordinary communicants, by going sooner, as they seem not to think of taking much pains in order to amend their lives.

But for others, who are subject to ordinary failings, what do you advise ?

It is a very good practice to go to con-

cession the evening before, and communicate the morning following. The vigils and eves of festivals are penitential days, and seem intended by the Church, not only for fasting, humiliation and prayer, but likewise for repentance and confession: and I would advise those who have the opportunity of so doing not to fail complying with this intention of the Church, instead of putting off their confession till the very day of the festival, by which they shorten the time of preparing for communion, and are on great solemnities employed in the works of penance, instead of performing acts of joy, praise and thanksgiving: which is most certainly perverting the order of things, and nothing less than a solecism in devotion.

But what must they do, who have not this opportunity?

My advice is, that such as cannot go conveniently over night to confession, should go as early as possible the next morning; that so they may be more at leisure to employ their thoughts in preparing for communion, and make one work of both.

What think you of those, who having but little leisure, employ the time betwixt confession and communion, in saying their penance?

Such as go over night to confession, do well to perform their penance that evening: but as for those who are straitened in time, I think that after confession, they should wholly employ their thoughts towards disposing their souls for communion, and defer

their penance till afterwards, though not put it off too long, or neglect it: for it seems very improper to go to communion reciting the penitential psalms, which require a more peculiar sort of devotion to prepare our souls for that divine banquet.

What think you of those, who between confession and communion are agitated with fear and solicitude lest they should have omitted something in confession; so that though they regularly apply themselves to prepare for communion, yet this thought continually perplexes them, even at the moment of communicating?

Such certainly stand in need of a discreet director, to deliver them from so mischievous an indiscretion; for though it be the indispensable duty of a penitent, after a diligent examination of conscience, to make an entire and sincere confession of his sins, yet after confession, when his mind should be occupied in preparing for the communion, a voluntary admitting of such solicitous thoughts, under the colour of fearing to go to communion unprepared, is only a bait of the enemy, by which many are caught, who might have communicated worthily if such thoughts had not in some manner rendered them unprepared.

But if after confession any mortal sin should come into his mind, which till then he had forgot, ought not he to return to his director and confess it before he communicates?

Certainly: but there is a great difference between him to whom this happens by ac-

cident, and the other you spoke of before, who is of so anxious a temper, as never to have done confessing; who starts at every fancy, and is so much disturbed as to imagine every flying thought a mortal sin. Such a one ought to be restrained from going again to confession, and encouraged to rest satisfied with acting according to the directions of his ghostly father, as the best rule he can follow: because while he is conscious of being subject to unreasonable frights, he has just reason to suspect his own judgment: and on whose judgment ought he then depend, if not on that of his ghostly father, whose office it is to direct those under his care?

I understand you perfectly; and would now be glad to know the most profitable manner of occupying the intermediate space of time between confession and communion.

CHAP. II.—*Of the Devotion proper before receiving the holy Communion.*

WHEN a person by a good confession has cleansed his soul from sin, and taken effectual care not to introduce the Author of light into a place of darkness; when he has endeavoured by prayer, meditations, and other holy exercises, to free himself from all affections to venial sin; when his heart is not agitated by passion or affections of any kind, which may prevent the sole application of his thoughts to Jesus Christ; (for though these defects may not render him altogether unworthy, yet they

considerably diminish the fruit of the holy communion, by producing effects which are prejudicial to the soul) when a person, I say, has attained thus far, let him then apply himself to such devotions as seem more immediately to dispose his soul for receiving the holy communion. First, then, let him reflect, that the intent wherewith he is to communicate, ought to be the very same with that which Christ himself had when he instituted the sacrament, viz. "That he might abide in us, and we in him;" that so, by receiving the blessed sacrament, he may imbibe the spirit of Christ, and be transformed into him; that is, live as he lived, with the same charity, humility, patience, obedience, poverty of spirit, &c. that being thus dead to sin, the life of Christ may be fully manifested in him: To this general intention, he may add some particular end; as, to obtain grace for the subduing of such a passion, resisting such temptations, advancing in such a virtue, in thanksgiving for such blessings, &c. but never omitting, as often as he communicates, to renew the memory of Christ's passion, and return him thanks for the inestimable benefits of our redemption.

Having thus proposed to himself the end for which he is to communicate, what is he to do next?

He must think of putting his soul in such a state, as may render it a becoming and acceptable habitation for the divine guest

whom he intends to receive : for though his soul may, by confession, be purified from the filth of sin, yet it still ought to be adorned in a suitable manner : as when a palace is preparing for the reception of a prince, is it not essential to cleanse it from all that is filthy and unbecoming ; and also to decorate it with such furniture and ornaments as are suitable to its illustrious inhabitant : in like manner, when a soul is preparing to become a palace for the King of heaven, it may have all its filth indeed, cast out by contrition and a good confession ; but where is the royal furniture and ornaments for the abode of the divine Majesty.

Certainly this is very necessary ; but what are these ornaments ?

They must be spiritual ones, for such are most acceptable to God : and since he has exhorted us to believe in him, trust in him, and love him above all things ; therefore, before a penitent goes to communion, he should for some time exercise himself in these divine virtues ; that so, when the Lord enters into his soul, he may find it animated by Faith, elevated by Hope, and inflamed with Charity ; for these are the ornaments and the furniture most proper for a soul, that desires to give her Lord a grateful and acceptable entertainment. To these may be added acts of humility, fear, thanksgiving, &c. which will serve as additional embellishments to adorn, or as incense to perfume the house wherein the heavenly guest is to be lodged. To assist you on this occasion,

I will here lay before you a form, according to the most approved authors, whereby these virtues may be practised, which you may use according to your devotion and leisure; not in a cursory manner, but with all possible attention and recollection; for it must ever be remembered, that the sacraments work their effects according to the disposition of the receiver; so that it is here, as with those who go to fetch water from an inexhaustible fountain, every one brings home according to the measure of the vessel they carry with them. If then you desire plenty of grace, see that you carry a heart well prepared, and so large as not to be satisfied or filled with any thing less than God himself: and whilst you recite these prayers with your lips, endeavour to engrave them in your heart in the most affectionate manner.

An Act of Faith.

MY Lord and Saviour Jesus Christ, I firmly believe that thou art really present in the blessed sacrament: I believe it contains thy body and blood, accompanied by thy soul and divinity. I acknowledge these truths; I believe these wonders; I adore thy power, that has wrought them: I praise thy infinite goodness, that has prepared them for me; and, with David, I say from the bottom of my heart, "I will praise thee, my God, with my whole heart, and will recount all thy admirable works; I will rejoice in thee, and bless thy holy name." In this faith, and with this ac-

knowledge, I presume to approach this adorable banquet, wherein thou bestowest on me the divine food of thy body and blood, to satiate my soul with thyself and thy holy spirit. Grant, O Jesus, that I may approach thee with such a profound sense of reverence and humility, as are due to thy infinite Majesty. Who am I, O my God, that thou shouldst work such wonders for my sake? Grant, O Lord, that I be not altogether unworthy of them, and that I may now receive thee with a pure heart, a clean conscience, and a sincere and lively faith. Pardon my sins, which have rendered me most unworthy to approach thee: I detest them from the bottom of my heart, because they are displeasing to thee, my God; I renounce them for ever, and promise to be faithful to thee. Take courage, then, my soul, raise thyself up: go and receive thy God, and with him all the favours he has prepared for thee in this divine sacrament.

An Act of Hope.

IN thee, sweet Jesus, I place all my hope, because thou alone art my salvation, my strength, my refuge, and the foundation of all my happiness; and were it not for the confidence I place in thy merits, and in the precious blood wherewith thou didst redeem me, I would not presume to partake of this banquet. Encouraged therefore by thy goodness, behold I come to thee as a poor and infirm sheep to its shepherd; as one sick, to his physician; as a condemned

criminal, to his powerful intercessor; that as the true shepherd of my soul, thou mayest strengthen me: heal me as my physician; and as my merciful advocate, deliver me from the sentence of sin and death. I, who am an abyss of nothing, invoke thee, who art the abyss of all goodness: for tho' my sins are innumerable, and very grievous, yet they are but light and trivial, when compared to thy boundless mercy, and the infinite ransom of thy blood. It is in this mercy, then, O Lord, that I put all my trust; and am pleased that I can find nothing in myself wherein to hope, that so I may put my whole trust in thee. Have pity therefore on me, my Jesus, and save me, for thou forsakest none that place their hopes in thee.

An Act of Charity.

HOW strong was the force of thy love, my dear Redeemer, when being about to depart out of this world to thy eternal Father, thou providedst for us this divine banquet, enriched with the sweetness of heaven, and delight of angels! Ah! it was through the wonderful effects of thy divine goodness, that thou didst humble thyself to such an excess for our redemption, as to take upon thee the infirmity of our nature. And is it not through an infinite excess of thy love, that thou hast left us thy body and blood for the food and nourishment of our souls: that, as thou didst unite thyself to our humanity, so we might here be made partakers of thy divinity! In re-

turn for this thy infinite love, I desire to love thee, my Jesus, who art my only comfort in this place of banishment, the only hope of my infirm soul, and happiness above all I can enjoy in this life. I love thee, my God, with my whole heart, with my whole soul, with all my mind, and all my strength; and wish, that as every moment is an increase of my life, so it may be also of my love towards thee. I desire, with all the affections and powers of my soul, that as the utmost thanks are due, so they may be returned to thee, by all the faithful, for this divine food, which is our refreshment, support, strength, armour, and defence in all our miseries: and that my love may never cease, inflame my heart with the fire of heaven, that it may continue burning, till nature and corruption being weakened and consumed, I may at length be transformed into thee. Come, O Lord! hasten to release me once more from the bands of sin, and prepare me for the blessing thou art now about to bestow on me.

An Act of Desire.

AS the wearied hart thirsts after the fountains of water, so doth my soul pant after thee, my Saviour! my Lord! and my Jesus! It ardently longs to drink of those fountains, which thy love has opened for its comfort and relief. Tired therefore with my own evil ways, I now return hungry and thirsty, crying out aloud, have mercy on me, O Son of God, and permit me to taste of thy banquet, that my soul

may be refreshed. O that I had the affections of the heavenly spirits, that my soul might truly languish after thee, the fountain of life, of wisdom, and of eternal light; the impetuous torrent of celestial happiness! O that my soul did truly hunger after thee, the bread of angels, the food of blessed souls, and that all that is within me might be delighted with the taste of thy sweetness. I here despise all human consolations, that I may be comforted by thee, my only good, my God and Saviour, whom I love above all things, and desire to entertain within my breast, with as much devotion and affection as is conceived by thy chosen servants, who now sit at thy table of celestial bliss. And however I may have been hitherto wanting in my duty, or unjust to thee, in misplacing my affections, I now for ever renounce my folly and weakness, and from my heart request, that for the future my joy, my relief, my treasure, and rest, may be entirely centered in thee. May I never desire any thing besides thee; and may all things seem contemptible and as nothing without thee, O my God!

An Act of Thanksgiving.

WHO am I, O God of infinite goodness, that thou shouldst permit me to partake of this bread of angels? How have I found such favour in thy sight, as to be the subject of so unspeakable a mercy! Come all ye angels and saints of God, and I will recount to you what great things our Lord has done for my soul. He has raised

me out of the dust, and delivered me from the bonds of sin: he has told me not to be dejected nor fearful, for that himself will be my support and my strength: and though I have most unworthily forsaken him by my repeated follies, yet behold he calls me back again, and invites me to partake of the bread of life, that as he made me, so I may ever live by him. What thanks can I give thee, O merciful Jesus, Saviour of the world? What return shall I make thee for all thou hast done for my soul? Were I to give all I have in acknowledgment of thy love, it would still be as nothing; for thou, Lord, hast plentifully poured forth thyself upon me, and given me even all that thou art; thy body, thy blood, thy soul, thy divinity: and if in thanksgiving for thy mercies, I were to lay before thee my body and soul, my life, liberty, and all I possess, what would they be, when compared to the blessing thou hast here bestowed on me; what to the debt I owe, which is in some kind equal to what I receive, infinite as thyself? O God, how far is this above my means? I have, however, one request to make, (for thou art good and merciful, and knowest my poverty) that thou wouldst vouchsafe to accept this little offering I present thee in the sincerity of my heart, saying with the Spouse in the Canticles: "My Beloved to me, and I to my Beloved." Thou hast mercifully given thyself to me, for the food of my soul; and now behold I offer thee all that I have, all that I am, all

that I possess; to thee I make a full surrender of them all, that being wholly thine, I may now no longer have any part in myself.

An Act of Fear.

BEING now invited by thee, sweet Jesus, to come and partake of thy banquet, I could cheerfully obey thy call, and receive thee with all the love and affection of my soul, if the thought of so great a happiness did not make me tremble at the consciousness of my wickedness. My sins always upbraid me; and when the voice of St. Paul strikes my ear: "He that eats and drinks unworthily, eats and drinks his own damnation;" how can I choose but tremble at the thoughts of approaching thy table? Alas! if I allow myself but the liberty to think, I am confounded, to consider, that having so often received this divine food, I should yet remain so frail and miserable, or that my heart should be so little fixed on thee as to be instantly wandering amongst vanity and folly, and seem more fond of the empty satisfaction of creatures than of thee, my only happiness. I have frequently resolved to amend, and as often pretended to make a new covenant, receiving thy precious body as the pledge of my engagements; and yet where do I remain, but in the midst of sin and vice, with my senses disordered, my tongue ungoverned, my affections depraved, and yet, O God, how little pains do I take to recover from this misery, and return to thee, to whom I have so repeatedly promised to be faithful! These thoughts en-

compass me, O Lord, on every side, and cause me to fear, that what thou hast mercifully obtained for my salvation, I should now receive to my judgment and condemnation. What course then shall I steer in the midst of such difficulties? Shall I fly from before thy face, like despairing Cain? or with Adam hide myself, because at the hearing of thy voice, I behold myself naked, and destitute of all that is good? No, my God, suffer me rather to fly to thee for succour and refuge, because I know thy mercy exceeds my misery, and thy goodness surpasses my wickedness; if I am defiled, infirm, and naked, thou canst cleanse me, cure and clothe me. To thee, therefore, I run, O my God, with fear and trembling, to take shelter under the wings of thy clemency; still hoping, that, notwithstanding my unworthiness, thou wilt pardon my iniquities, heal my infirmities, and clothe me with thy grace. For this end, O Lord, disengage my heart from all that divides thee from me, or distracts me in my duty; for I own, that in all that tempts me, there is nothing but vanity and affliction of spirit. O may my soul no longer relish any other sweetness, than that of thy presence; may it now no longer admire any thing but the greatness of thy infinite love, or look for content in any other object, but in thee alone, the God of my heart

An Act of Humility.

O Immense, powerful, and incomprehensible God, who am I, that thou shouldst vouchsafe thus to come to be my

food, and to take thy habitation within my soul ! It is in this I conceive something of thy infinite goodness and mercy, and my own miserable baseness and ingratitude. Thou art the King of kings, and sovereign Lord of the universe, at whose presence the earth trembles. Thou art the fountain of holiness, in whose sight the angels themselves are not pure. Thou art the bright sun of eternal day, who dwellest in light inaccessible. But as to myself, what am I, but a poor worm of the earth, subject to innumerable miseries, distracted with passions ; fond of vanity ; defiled with sin ; encompassed with darkness ; busy about folly ; and careless of eternity ? How then dare I approach thee, who am thus miserable and unprepared ? With what confidence can I appear before thee, most just Judge, in whose presence the very pillars of heaven tremble ? I, who by my sins have run astray from thee, though thou art present in every place : I, who have polluted my soul, espoused to thee in baptism, with filth and wickedness, abandoning thee my Maker and Redeemer, for the love of vanity and deceitful pleasures. Thou hast created me from nothing, and, by thy grace, plentifully furnished me with the means of obtaining eternal happiness ; and how ill a return have I made for these blessings, by living in sin, and not being solicitous to please thee, but rather to satisfy my own corrupt inclinations ! Thou hast prepared for me a banquet of heavenly sweetness,

and I have longed after the flesh pots of Egypt. Yet still, O my God of infinite goodness, behold I, who am nothing but dust and ashes, presume to speak to thee. Receive, then, thy unworthy servant into the compassionate arms of thy mercy, since with so much love and solicitude thou hast laboured for my conversion. I am now sensible, O my God, that without thee I am nothing, nor can do any thing; and that without the aid of thy grace, there is neither life nor salvation for me. Cast therefore all my sins out of thy sight, and with the tenderness of a loving Father, extend thy arms to receive an unworthy child, who returns to thee, and let me effectually experience the truth of the prophet's words, "that a sacrifice to God is an acceptable spirit," and that "thou wilt not despise a contrite and humbled heart."

A Prayer before receiving.

IT is with fear and trembling, O Jesus, that I approach to thy banquet, having nothing to confide in but thy goodness and mercy, being of myself a sinner, destitute of all virtue. My soul and body are defiled with many crimes; my thoughts and tongue in disorder, and under no restraint. In this wretched condition I hasten to thee, most compassionate physician, the fountain of all goodness, that I may be healed. I fly under the wings of thy paternal protection, hoping thou wilt be my Saviour, though I dare not appear before thee as my judge. To thee I expose all my wounds, to thee I

discover all my shame. My sins, I confess, are so innumerable and enormous, as to make me despair, if thou didst not encourage me to hope in thy mercies which are infinite. Look therefore on me, with the eyes of compassion, O Lord Jesus Christ, eternal King, God and man, who was crucified for the sins of men. Have mercy on me, thou, inexhaustible fountain of goodness. Hail, saving Victim, offered on the cross for me and all mankind. Hail, generous and precious blood, flowing from the wounds, and washing away the sins of the world. Remember thy creature, O Lord, whom thou hast redeemed by thy death. I am truly sorry for my offences, of which I am resolved to amend. Wash away therefore all my sins, and blot out my iniquities, that purified in soul and body, I may worthily approach the Holy of Holies; and grant that thy precious body and blood, which I now, though unworthy, am about to receive, may avail to a full discharge from the guilt of all my crimes, a victory over my evil thoughts, the beginning of a new life, the seed of good works, and a sure protection of soul and body against all the snares of my enemies.

Another.

A Lmighty and everlasting God, behold I come to partake of the adorable sacrament of the body and blood of thy only Son our Lord Jesus Christ. I come as one sick to the physician of life; as one unclear to the fountain of mercy; and as one blind to the light of eternal glory; as one poor and

distressed to the Lord of heaven and earth. And I beseech thee, that in the excess of thy infinite bounty, thou wouldst vouchsafe to heal my infirmities, wash away all that defiles me, remove my blindness, relieve my necessities, and clothe me with thy grace, that I may receive thee, the bread of angels, King of kings, and Lord of lords, with such reverence and humility; such contrition and devotion; such purity and faith, as may be available to the salvation of my soul. Grant that I may so partake of the same blessed body which was born of the Virgin Mary, in so worthy a manner as to become a living member of his mystical body. Grant, most loving Father, that I may hereafter behold thy beloved Son, whom I now desire to receive under the veil of bread, and rejoice for ever in his presence, who liveth and reigneth with thee in unity of the Holy Ghost, one God, world without end. *Amen.*

At the Time of Communion.

IS there any thing more to be observed at the Time of communion?

When a person has duly prepared himself, he ought, at the time of communion, to have regard to two things, viz. the interior employment of his heart, and a reverent exterior comportment of body. As to the first: during the Confiteor, he ought to humble himself in acknowledgment of his unworthiness, being nothing but dust and ashes, and, on account of his sins, rather deserving to be cast out of the sight of God, than be-

admitted to this banquet. Whilst the priest gives the absolution, let him, with the utmost fervour of soul, beg of God to purify his heart by a lively faith, and confidence in the entire remission of all his sins : and when the priest holds the blessed sacrament in his hands, let him with the profoundest adoration pay homage to his Lord and Redeemer. At the repetition of " Domine non sum dignus," let him again, after humbly confessing his unworthiness, place his confidence in the power and goodness of God, going on with those words, " speak the word, and my soul shall be healed." And when he receives the blessed Sacrament within his lips, then ought his heart to be inflamed with love, accompanied by a lively faith and firm hope in the goodness of his Lord ; then ought he to adore and praise his God and Redeemer with all the faculties of his soul : for since God condescends to make a heaven of his heart, by his coming to reside therein, what can he do less than endeavour to supply the part of the angels and blessed spirits, who in the presence of their Lord fall down and adore him, giving " blessing, and glory, and thanksgiving, and honour to him that sits on the throne, and to the Lamb for ever and ever.

How must he regulate himself as to his body ?

1. He must communicate fasting from all kinds of meat, drink, physic, &c. from the preceding midnight, except in the extremity of sickness, when the blessed sa-

crament is received by way of viaticum. 2. As to his dress he ought to be decently attired, so as to be free from all appearance of vanity; and yet not so slovenly as to be censured for any irreverence or disrespect. Thus habited, in going now to the holy table, every thing ought to be laid aside that may occasion disturbance to himself or others, as book, hat, gloves, stick, &c. then taking the towel, and holding it up before his breast, without putting it to his mouth, either before or after receiving, let him kneel upright, with his eyes closed, or rather bent reverently downwards. Let him also be careful not to snatch back his head suddenly upon receiving the sacred host: nor to bend downwards, nor raise the towel suddenly to his mouth, but in this posture, having his lips moderately open, let him receive it on his tongue resting on his under lip, and so bring it into his mouth: and should a part of the sacred host accidentally stick to the roof of his mouth, let him not be disquieted, but let it pass gently down. Having in this manner received the holy communion, let him retire for a while, and shutting out all worldly thoughts from his heart, there treat with his Lord, and not leave him till he has obtained his blessing.

What think you of those who, as soon as the mass at which they have communicated is finished, retire immediately, or else fall into conversation with some acquaintance?

I think they betray, not only strong marks of a want of piety and devotion, but also of that love, attention and respect which is due to their divine guest.

But suppose business presses, as is frequently the case with many, particularly servants, who have not their own time at command, what can they do?

I wish there were no others in haste, but such as imagine themselves obliged to be so; but I fear this pretext of business will be generally found no more than an excuse for neglect, tepidity, and indevotion; for what more important business can a christian have, than to treat with his Redeemer concerning the affairs of his soul? ought not all other concerns, especially at this time, give way to this? That business must be very pressing indeed, which will not admit of so short a delay as a quarter of an hour, especially if a man contrives to arrange and lay out his affairs before-hand. Alas! how often does it happen that a person quitting his devotion, thus done by halves, on pretext of haste, meets with a friend, relation, or fellow-servant, on his return home, by entering into conversation with him, proves evidently that he thinks his business can suffer no prejudice by any delay, but such as is occasioned by prayer. However, if it should so happen, that he is obliged at this time to quit his devotion, let him remember what he does when interrupted at his dinner, that is, return to it again as soon as he can, and finish what he left imperfect.

What devotion is proper after receiving?

Such prayers as follow these instructions, it said with attention and devotion. But if a person runs them lightly over, and then rises up and departs, without allowing himself time to digest this holy food, or to reflect on what he has done, how fruitless must his communion be! Remember, that the end for which a christian approaches this holy table, is, that by receiving the body and blood of his Redeemer, "Christ may abide and dwell in him." Can any one, therefore, imagine that this slight, negligent, and disrespectful manner of treating our Lord, is the proper means of obtaining the favour of his "abiding and dwelling with him?" If he runs away from his Lord, can he expect his Lord should abide with him? Attend to the words of the gospel, "He that eateth my flesh, and drinketh my blood, abideth in me, and I in him." If therefore you desire that Christ should abide with you, abide thou in him. This he absolutely requires; and believe me, those who think it tedious to remain a while with their Lord, have too great reason to fear, that they no sooner turn their backs on this heavenly guest, but he likewise forsakes them.

What do you mean by Christ abiding in us?

That as a man lives by the food he eats, so a Christian who eats of the bread of life, which is Christ, should live by Christ, and have him abiding in him. So that having received Christ, he ought now no longer to

act according to his passions, but being quite dead to them, act wholly according to this new principle of life, and make it appear to all men, that it is not now himself, but Christ that lives in him. Now this supposes an entire change of life and manners: a work so great and wonderful as to require the powerful assistance of that divine guest, who comes not only to visit, but likewise to comfort, strengthen, and raise the soul above itself. Is it not then necessary that, after communion, a person should treat with his Lord about these affairs,—lay before him his necessities,—crave his help and grace,—consider what he was,—what faults he has to amend,—and what he ought to be; as likewise the precautions he ought to take against relapsing into his former follies, weaknesses, neglects, sins, and bad habits.

Prayers after Communion.

I Return thee thanks, O eternal Father, for having, out of thy pure mercy, without any desert of mine, been pleased to feed my soul with the body and blood of thine only Son, and beseech thee that this holy communion may not be to my condemnation, but available to the effectual remission of all my sins. May it strengthen my faith; encourage me in the practice of good works; deliver me from my vicious customs; remove from me all concupiscence; perfect me in charity, patience, humility, obedience, and all other virtues. May it secure me against all the snares of

my enemies, visible and invisible ; prudently moderate my inclinations, both carnal and spiritual ; closely unite me to thee, the only true God, and finally settle me in unchangeable bliss, by admitting me, tho' an unworthy sinner, to be a guest at that divine banquet, where thou, with the Son and the Holy Ghost, art the true light, eternal fulness, everlasting joy, and perfect happiness of all the saints ! through the same Jesus Christ our Lord. *Amen.*

Another.

WOUND now, dear Jesus, my heart, with the fire of pure love and perfect charity, that my soul may languish and melt away with the desires of thee. May all my affections be fixed on thee, the eternal good. May my thoughts ever dwell on the mansions of happiness, and my soul now long to be dissolved and dwell with thee. Grant, O Lord, that I may ever hunger after thee, the bread of angels, the banquet of blessed souls, our daily and divine bread, abounding with all the sweetness that can possibly delight the taste. May my soul delight to feed on thee, and be filled with thy sweetness, who art the bread of angels. May my soul ever thirst after thee, the source of wisdom and knowledge, the fountain of eternal light, the torrent of divine pleasure, and fulness of the house of God. May it ever desire thee, seek thee, find thee, and proceed on till it happily arrives in thy presence. May its thoughts be incessantly fixed on thee. Of thee may I always speak,

and perform all my actions for the praise and glory of thy name, with humility and discretion; love and delight; ease and affection; and so persevere to the end. Thus mayest thou alone be my hope, my strength, my treasure, my peace, my food, my refuge, my help, my wisdom, my portion and possession. In thee may my thoughts and heart be ever so firmly fixed, as not to be in the power of any creature to separate me from thee.

An Act of Praise and Adoration.

I Praise and glorify thy blessed name, O my God, for the many favours thou hast now bestowed on me, and for all the blessings wherewith thou hast enriched my soul, after the many miseries and wants I have suffered, when, by my pleasures and passions, I had departed from thee! Alas! was not I most miserably blind, to expect content and happiness, when by my folly, neglect and indevotion, I removed myself at a distance from thee. But such was thy goodness, as to withdraw me from the precipice whither I was running: enlightening me with thy ray, and, by the inspirations of thy grace, inviting me to return. Thou hast pardoned all my sins; and, to crown all these favours, thou hast now come to visit me, that thou mightest for ever abide in me, and I in thee. O my God, be thou for ever blessed for all these infinite mercies. Bless the Lord, my soul, and let all that is within me praise and magnify his holy name. Bless the Lord, and see thou

forget not the favours he has done thee. He has pardoned thee all thy offences, and cured thy infirmities. He has preserved thee from death, and crowned thee with the effects of his bounty. He has satisfied thy hunger with good things, and replenished thee with all the blessings thou couldst desire. And oughtest not thou to resolve on a change of life, and, renewing thy forces, grow young like the eagle, in his service? Let thy grace, then, O Lord, be ever at hand to assist me, for the experience of my own weakness makes me fearful; and, if thou support me not, I most certainly shall fall again. Be thou therefore my shield and defence. Grant me a firm and constant faith; and strengthen it not only with respect to this mystery, but all other christian truths and principles of eternal life; that, by the help thereof, I may overcome all such difficulties as I may have to encounter in my journey to that state of bliss for which I was created; as it is by such a faith those who, for my example, are gone before me, have triumphed over their enemies, done justice, and obtained the promises.

Of Hope.

I Adore thy infinite greatness, O divine Majesty, who fillest both heaven and earth, and art adored by all the blessed spirits, angels, and saints, who without ceasing praise and cry out before thee, "Holy, Holy, Holy, Lord God of Sabaoth." Is it possible thou shouldst condescend to visit

the most unworthy of all thy servants, and desire to dwell within him? If the heavens, nay, the heaven of heavens, cannot contain thee, how much less this habitation, which I have prepared for thy reception? But thy goodness, O great God, knows well how to humble itself, when it is for our good. Thou knowest how to conceal the dazzling splendour of thy glory, and condescend to our weak capacity, that so thou mayest communicate thyself to us the more freely. This thou didst not only at the time of thy adorable incarnation, when thou madest thyself like to us, the more forcibly to attract our love to thee, but also when thou didst institute this mystery, wherein thou gavest thyself to us for the food and nourishment of our souls, the more closely to unite us to thyself, and make us aspire to that celestial banquet thou hast prepared for the blessed in heaven. O God, grant me the grace, so eagerly to long after this eternal banquet, that the desire of hereafter enjoying it may make me despise all the goods and pleasures of this life, and labour incessantly to prepare myself, till I am happily admitted amongst thy guests. There is one resolution, which I here make in thy presence, viz. to renounce all whatsoever my irregular and corrupt affections incline me to; for they often press me to forsake the way of thy commandments, and put me in danger of forfeiting my title to eternal happiness: but behold I now desire to wean my heart from them entirely, that I

may place my whole love and confidence in thee alone. For this end, I am firmly resolved to watch over all my actions; fly from sin; and avoid whatever may be displeasing to thee. I will labour to work out my salvation by observing thy precepts, and as I have resolved, so I hope to be faithful to thee; but this resolution I acknowledge myself unable to perform, without the help of thy grace, which I most humbly implore. O Jesus, save me: conduct me through the ways of thy commandments, in which I now begin to walk, with courage and perseverance. Incline my heart to love thy divine truths: divert my eyes from beholding vain objects: enliven and strengthen me in the paths of virtue and good works, and attract me so powerfully to thyself, that I may follow thee as far as heaven, where thou livest and reignest for all eternity.

Of Love.

O My God, what return can I make for so signal a favour, or what shall I do to acknowledge it as much as it deserves? Is it possible I should not continually love thee after such manifest proofs of thy love? Thou hast loved me to such an excess, as to lay down thy life for my sake, and shall I not make so small a return to such boundless love, as to live only for thee? Thou hast communicated thyself at present entirely to me, and shall not I from henceforth remain wholly thine? Permit me not, O God, to be ungrateful, or in-

sensible of thy love and my own salvation : I protest therefore in thy presence, that I will for the future be faithful to thee, and never depart from thee by the least disobedience to thy law. I will never forget thy bounty, nor the favour thou hast done me, in admitting me to partake of thy mercy. I will love thee with my whole heart, for thou, O Lord, art my strength, my support, my refuge, and deliverer, nay, my God, and my all. What is there in heaven or on earth I should love in preference to thee, the God of my heart, the inheritance and only happiness I pretend to. Of thee I have made choice, and nothing shall prevail on me to make me change.

An Oblation.

WHAT pledge can I give, O my Saviour, as an earnest of the love which I have now engaged to thee? I have nothing worthy of thee, and if I had, I have nothing but what is thine on several accounts! but such is thy goodness, as to be content to accept from us what is already thine. Wherefore behold I here offer to thee my body and soul; which are both now sanctified by the honour of thy divine presence : I consecrate them to thee for ever, since thou hast chosen them for thy temple ; my body to be continually employed in thy service, and never more to become an instrument of sin ; my soul to know thee, to love thee, and be ever more faithful to thee. Bless, O Lord, the present I here make thee, " bless, O Lord, this

house." Permit not my body to be any more defiled with sensual delights, nor my soul by a will to commit any mortal sin; for as I am now resolved to serve thee with body and soul, I will take pains to correct their evil inclinations. I will declare war against myself, renounce my wonted pleasures, my delights, my passions, my concupiscence, my anger, my pride, my self-love, my own will, and lastly, whatever else may offend thee.

A Prayer for Perseverance.

PRESERVE, O Lord, for ever in my soul the holy resolutions wherewith thou hast now inspired me, and grant me grace faithfully to put them in execution. Without thy aid I can do nothing: I therefore earnestly crave thy assistance to conquer all the difficulties I may meet with in the way of my salvation. Regard me with the eyes of mercy: have compassion on my weakness; and strengthen me daily with thy grace. O glorious Virgin, unite with me in giving thanks to thy beloved Son, who has restored me to his grace, and refreshed my soul with the banquet of his most precious body. Offer him all the grateful service thou didst him in this life, to supply the defects of my devotion; and obtain of him that he depart not from me without leaving a large benediction behind him for my soul. Holy angels! ye ministering spirits of God, behold the only Son of the eternal Father, whom you adored at his entrance into the world, O become now petitioners in my

behalf, that I may henceforth serve him with the same spirit and truth, as you did whilst he remained on earth, and with the same cheerfulness as you now do in his celestial kingdom. All ye men and women, saints of God, behold here within my breast your Lord, the origin and reward of all your virtuous actions, and let all your prayers accompany mine to the throne; that by his grace I may follow your steps in the exact performance of every duty, till abounding in good works, I may at length be admitted into your society, and possess my Jesus for all eternity.

The Conclusion.

GRACIOUSLY hear all my prayers, O good Jesus: hide me within thy wounds, and there protect me from all my enemies. O let nothing ever separate me from thee. Call me to thee at the hour of my death, that with thy saints I may praise thee for ever. And now Lord Jesus, I go from thee for a while, but I hope not without thee, who art my comfort and the ultimate happiness of my soul. To thy love and protection I recommend myself, as well as my brethren, relations, my country, my friends, and my enemies. Love us, O Lord, change our hearts, and transform us into thyself. May I be wholly employed in thee and for thee; and may thy love be the end of all my thoughts, words, and actions, who livest and reignest for ever and ever. *Amen.*

The following ASPIRATIONS may not be unseasonable for such as have an Opportunity on the day of Communion, if said with Recollection of Spirit and Attention.

1. **E**NLIGHTEN the eyes of my soul, O Lord, with the rays of divine faith and wisdom, that I may ever look on thee as the way, the rule, and example of all my thoughts, words, and actions.

What am I Lord, or what claim can I have on thy bounty, that thou shouldst thus pursue me with thy blessings? Yes, thou hast created me for thyself, and mayest thou alone be the rest and centre of my soul.

Good Jesus, my hope and only happiness, I here return thee thanks for all thy sufferings; and beg that I may ever find a place of refuge in thy sacred wounds against the assaults of all my enemies: imprint the memory of them, I beseech thee, so deeply in my heart, that I may ever love thee; and in all my sufferings never forget what thou hast suffered for me.

Take from me all self-love, and grant me a perfect love, that I may hereafter be more faithful to thee; and suffer nothing for the future to prevent me from a faithful discharge of my duty.

O that I could ever remember thee! ever think of thee! and love thee only! O that my senses were ever shut against vain and sinful objects, and my mind freed from all fruitless solicitude, that I might ever abide in thee. From henceforth I will, with the

utmost diligence, seek thee, my only good ; my desires shall be fixed on thee alone, and all my actions shall be directed to thy glory.

I resign myself into thy hands, O God, desiring that thy holy will may be done in and by me, both now and for ever. Be thou my instructor, director and helper on all occasions, that I may neither do, speak, think, or desire any thing but what is according to thy good will and pleasure.

II. Grant thy servant, O Lord, understanding, that he may learn the way of thy commandments, and lay aside all interest besides that of heaven.

O sweet Jesus, thou fountain of goodness, direct my steps in thy paths, and teach me to do thy will. Inspire me with courage to take up my cross and follow thee. Disengage my heart from all unprofitable cares and vain affections ; and though I dwell among creatures, yet may I ever live in thee and for thee. Grant me true fervour of spirit, and enkindle in my breast the fire of divine love, that I may find no rest but in thee.

How sweet, O Lord, is thy spirit ! how pleasant to my ear are the words of thy mouth ! O that I could ever be attentive to them, and fulfil thy law ! May I die to the world and all its concupiscences ; and let the greatness of thy love make all that is earthly appear to me as nothing. Protect me against my enemies, and in all danger ; come to my defence ; make haste to help me, O God, and say to my soul, I am thy health and salvation.

Remember thou art my Father, and have compassion on my distressed soul: clothe it with all virtues, and feed it with thy grace: for it belongs to a father to be careful of his child.

As it is in thee I live, sweet Jesus, so it is in thee I desire to die; and both living and dying I will ever profess, that thou art good, and thy mercy endureth for ever.

III. O Sweetness of my life, and life of my soul, withdraw my heart and thoughts from all creatures, that they may find no rest but in thee.

My God, how long dost thou permit me to wander from thee? When wilt thou consume in me all that is corrupt and contrary to thy will? Draw me after thee, I beseech thee, that I may walk cheerfully in the way of thy precepts. Make me according to thine own heart, and let my soul be now thy habitation for ever.

My soul, without thee, is dry, like earth without water; moisten it, I beseech thee, with the dew of heaven, and grant me thy blessing from the land of the living. Wound my heart with thy love, that it may relish no earthly objects, but entirely depend on thy will.

Hail, dear Redeemer, whom I now desire to adore with the spirit and affection of thy elect; to thy direction I commit all the motions of my soul.

Ah! when will the day of eternity appear, that liberated from this prison of flesh, I may join with the saints in thy everlasting

praise. O sweet light, inflame my heart with the fire of celestial charity, and let its divine flames consume my bowels.

IV. O that I could give thee, dear Lord, as much praise, glory, and honour, as is given thee by the angels and blessed spirits in heaven. But as this, in my present state of existence, is impossible, accept at least my desire and good-will. Deliver me from every thing that is contrary to thy will, and dispose my soul for thy greater glory.

Into thy hands I surrender myself, O my Creator, and laying aside all private wishes, desire to depend on thee, not only as to the whole state of my body and soul, but also as to all the accidents and events thou mayest please to appoint for me, asking nothing more but that thy name may be glorified for ever.

If it be more for thy honour that I should suffer interior desolation, I accept it from thy hand, convinced that whatever I suffer in my soul, for love of thee, is for my good.

O my God, how little art thou known, how little loved! Come to me, dear Lord! and if thou no where else findest rest, infuse thyself wholly into my soul. May the fire of thy love, O God, ever burn in my heart, and increase to such a flame as may consume not only the sacrifice, but the altar also.

Let nothing be my comfort, but thou, my Lord Jesus; nor any thing afflict me but my sins, and whatever is displeasing to thy divine Majesty.

O blessed Jesus ! Life eternal ! by whom I live, and without whom I die ; grant I may be united to thee : that in the embraces of thy holy love and divine will, I may rest for ever.

When shall I behold thee, sweet Lord, when shall I appear before thy face ? When shall I see thee in the land of the living ? Till then I sigh and bewail my banishment, desiring to be dissolved, and be with thee.

Instructions after Communion.

IS it necessary that every one should say their prayers after communion ?

I think that every one should after communion continue in prayer near a quarter of an hour, and employ this time in the best manner they can, for the benefiting their souls by this holy food. These prayers may do very well : but in this case let every one adopt the devotion wherewith he finds himself affected.

How ought the rest of the day to be spent ?

In spiritual reading, prayer, recreation of mind ; in pious and charitable offices, and good works ; and consequently, in carefully avoiding vain diversions, uncharitable and unprofitable discourses, and all such company and entertainments, as generally expose men to more liberty than is becoming days of devotion.

How often would you have one communicate ?

There can be no invariable rule in this point ; but that which agrees with most

states and conditions, is to communicate about once every month. Others oftener, with the advice of their director; but then let them remember, that their life and conversation be answerable to their devotion.

Why are Christians to communicate so often?

That (says St. Francis de Sales) by virtue of this holy food, they may learn to love God, and be purified from their imperfections, delivered from their miseries, comforted in their afflictions, and strengthened in their weaknesses; and therefore, (continues he) there are two sorts of persons who ought to communicate often: the perfect, because being well disposed, they do themselves an injury in not approaching the fountain of perfection: the imperfect, that they may be enabled to tend to perfection: the strong, lest they should become feeble: the feeble, that they may become strong: the sick to be healed: the healthy, lest they fall into sickness: those that have not much worldly business, because they have leisure: and those that have much business, because they stand in more need of this spiritual refreshment.

What can be the reason why many receive so little benefit by their communion?

It must proceed from a want of due preparation, or from leaving off their devotions as soon as they have received, and not allowing sufficient time for this holy food to digest and work its effects in their souls. Be careful therefore, as often as you communi-

cate, to be as extremely diligent in preparing yourselves as if it were to be your last communion. After you have received, allow yourself sufficient time for prayer, and when you return home, let it be your care to reform all your evil habits, and make use of the graces you have received by means of this adorable sacrament. Thus will it contribute to your advancement in virtue and the love of God, and prove an eternal blessing to your soul.

A Prayer for the whole State of Christ's Church upon Earth, and all the Intentions of an Indulgence.

O Eternal Father of our Lord Jesus Christ, Creator of all things visible and invisible, Source of all our good, infinitely good in thyself, and infinitely bountiful, gracious, and good to us: behold we thy poor servants, the work of thy hands, redeemed by the blood of thy only Son, come, in answer to his summons by his vicegerent, to present ourselves, as humble petitioners, before the throne of thy mercy: we come all in a body at this time, even all thy people upon earth; and we come in communion, with thy whole Church in heaven, hoping to be assisted by their prayers and merits: and with Jesus Christ at our head, our High Priest and Mediator, in whose precious blood we place all our trust. We prostrate ourselves here before thee, and most humbly beseech thee to sanctify

thy own most holy name, by sanctifying and exalting thy holy Catholic Church throughout the whole world. O Eternal King, who hast sent thy only Son down from thy throne above to establish a temporal kingdom here amongst us, from whence we might hereafter be translated to thy eternal kingdom: look down, we beseech thee, upon this kingdom of thy Son, and propagate it through all nations, and through all hearts. Sanctify it in all truth; maintain it in peace, unity, and holiness. Give to it, saints for its rulers, its chief pastor, and all its other prelates: enlighten them all with heavenly wisdom, and make them all men according to thy own heart. Give thy grace and blessing to all the clergy; and dispense among them that heavenly fire, which thy Son came to *cast on the earth*, and which he so earnestly desired should be *enkindled*. Assist and protect all apostolical missionaries, that they may zealously and effectually promote thy glory, and the salvation of souls redeemed by the blood of thy Son. Sanctify all religious men and women of all orders; give them the grace to serve thee with all perfection, according to the spirit of their institute, and to shine like lights to the rest of the faithful. Have mercy on all Christian kings and princes: grant them those lights and graces that are necessary for the perfect discharge of their duty to thee and their subjects; that they may be true servants to thee, the King of kings, true fathers to their

people, and nursing fathers to thy church. Have mercy on all magistrates, and men in power; that they may all fear thee, love thee, and serve thee; and ever remember that they are the deputies, and ministers of thy justice. Have mercy on all thy people throughout the world; and give thy blessing to thine inheritance. Remember thy congregation which thou hast possessed from the beginning. Grant to all thy children here upon earth, the grace to do thy holy will in all things, even as the blessed do in heaven.—Extend thy mercy also to all poor infidels, that sit in darkness and in the shadow of death: to all those nations that know thee not, and that have not yet received the faith and law of thy Son their Saviour: to all Pagans, Mahometans, and Jews. Remember, O Lord, that all these poor souls are made after thine own image and likeness, and redeemed by the blood of thy Son: O let not Satan any longer exercise his tyranny over these thy creatures, to the great dishonour of thy name. Let not the precious blood of thy Son be shed for them in vain. Send amongst them zealous preachers, and apostolic labourers endued with the like graces and gifts as thy apostles were, and bless them with the like success, for the glory of thy name, that these poor souls may be brought to know thee, love thee, and serve thee here in thy Church, and bless thee hereafter for all eternity.—Look down also with an eye of pity and compassion on all those deluded souls who, un-

der the name of Christians, have gone astray from the paths of truth and unity, and from the one fold of the one Shepherd, thy only Son Jesus Christ, into the bye-paths of error and schism. O bring them back to thee and to thy church. Dispel their darkness by thy heavenly light; take off the veil from before their eyes, with which the common enemy has blindfolded them, let them see how they have been misled by misapprehensions and misrepresentations. Remove the prejudices of their education; take away from them the spirit of obstinacy, pride, and self-conceit. Give them an humble and docile heart. Give them an ardent desire of finding out thy truth, and a strong grace to enable them to embrace it, in spite of all the opposition of the world, the flesh, and the devil. For why should these poor souls perish, for which Christ died? Why should Satan any longer possess these souls, which, by their baptism, were dedicated to thee, to be thy eternal temple? O Father of lights, and God of all truth, purge the whole world from all errors, abuses, corruptions, and vices. Beat down the standard of Satan, and set up every where the standard of Christ. Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let humility triumph over pride and ambition; charity over hatred, envy, and malice; purity and temperance over lust and excess; meekness over passion; and disinterestedness and poverty of spirit over covetousness, and the love of this perishable world. Let the gospel of Jesus Christ, both

in its belief and practice, prevail throughout all the universe. Grant to us thy peace, O Lord, in the days of our mortality, even that peace which thy Son bequeathed as a legacy to his disciples; a perpetual peace with thee, a perpetual peace with one another, and a perpetual peace within ourselves. Grant that all Christian princes and states may love, cherish, and maintain an inviolable peace among themselves. Give them a right sense of the dreadful evils that attend on wars. Give them an everlasting horror of all that bloodshed, of the devastation and ruin of so many territories; of the innumerable sacrileges, and the eternal loss of so many thousand souls, as are the dismal consequences of war. Turn their hearts to another kind of warfare; teach them to fight for a heavenly kingdom. Remove, O Lord, thy wrath, which we have reason to apprehend actually hanging over our heads for our sins. Deliver all Christian people from the dreadful evil of mortal sin; make all sinners sensible of their misery; give them the grace of a sincere conversion to thee, and a truly penitential spirit, and discharge them from all their bonds. Preserve all Christendom, and in particular this nation, from all the evils that threaten impenitent sinners, such as plagues, famines, earthquakes, fires, inundations, mortality of cattle, sudden and unprovided death, and thy many other judgments here, and eternal damnation hereafter. Comfort all that are under any affliction, sickness, or violence of pain: support all:

that are under temptation; reconcile all that are at variance; deliver all that are in slavery or captivity; defend all that are in danger; grant relief to all in their respective necessities: give a happy passage to all that are in their agony. Grant thy blessing to our friends and benefactors, and to all those for whom we are particularly bound to pray; and have mercy on all our enemies. Give eternal rest to the faithful departed; and bring us all to everlasting life: thro' Jesus Christ thy Son. *Amen.*

The Litany of the Blessed Sacrament.



LORD, have mercy upon us.
 Christ, have mercy upon us.
 Lord, have mercy upon us.

God the Father, Creator of the world,
 God the Son, Redeemer of mankind,
 God the Holy Ghost, perfecter of the elect,

Sacred Trinity, three Persons in one God,

Jesus, God and man, in two natures, and one divine Person,

Jesus, our wonderful God, who for our sakes vouchsafest to subject thy Almighty Self to the power of man, by immediately descending upon our Altar, when the Priest pronounces the words of consecration,

Jesus, our incomprehensible God, who tho' the heaven of heavens cannot contain thy immensity, yet vouchsafest personally

Have mercy upon us.

to reside in our churches, and dwell amongst us in a small tabernacle,

Jesus, our Sovereign King, who, tho' thy throne above is continually surrounded by glorified ministering spirits, yet vouchsafest here in our most solemn processions to be accompanied by such mean attendants as ourselves,

Jesus, our heavenly physician, who descendest from thy palace of immortal bliss to our houses of clay, to visit us on our sick beds, and give thyself to comfort our sorrows,

Jesus, our glorious God, who sittest at the right-hand of thy eternal Father, adored by innumerable angels, and encompassed with the splendor of inaccessible light,

Jesus, our gracious God, who condescending to the weakness of our nature, coverest thy glory under the familiar forms of bread and wine, and permittest thyself to be seen, touched, and tasted by wretched sinners,

Jesus, our gracious God, who concealing the awful brightness of thy Majesty under such low and humble veils, sweetly invitest us to approach thy person, lay open our miseries, and deliver our petitions into thy hands,

Jesus, our gracious God, who, to communicate thy divine nature to miserable sinners, humblest thyself to descend into our breast, and by an inconceivable union become one with us,

Jesus, the bread of life, that came down from heaven, of which whoever eats, shall live for ever,

Jesus, the heavenly manna, whose sweetness nourishes thy elect in the desert of this world,

Jesus, the food of angels, whose deliciousness replenishes our hearts with celestial joys,

Jesus, the Lamb without spot, who art every day sacrificed, and yet always liveth; every day eaten, and yet still remainest entire,

Jesus, the good Shepherd, who layedst down thy life for thy sheep, and feedest them with thine own body,

Jesus, who, in this august and venerable mystery, art thyself become the priest and sacrifice,

Jesus, who, in this sacred memorial of thy death, hast included all thy wonders into one accumulated miracle,

Jesus, who, in this admirable sacrament, hast contracted all thy blessings into one stupendous bounty,

Jesus, who, by this blessed fruit of the tree of life, restorest us again to immortality,

Jesus, who, by sanctifying the most familiar of thy creatures, dost inspire us with a pure desire of thee, and teacheth us the right use of the rest,

Jesus, who, by becoming our daily food in this life, preparest us to feed on thee eternally in the next,

Have mercy upon us.

Jesus, who, in this divine banquet givest us possession of thy grace here, and a secure pledge of our glory hereafter, *Have mercy upon us.*

Have mercy, O Lord, *and pardon our sins.*

Have mercy, O Lord, *and hear our prayers.*

From presuming to measure the depth of divine Omnipotence by the short line of human reason, *Deliver us, O Lord.*

From presuming to interpret the secrets of thy will by the unerring rule of private judgment,

From all distraction and irreverence in assisting at this awful sacrifice,

From neglecting to approach this holy table, and from coming to it negligently,

From an unworthy and fruitless receiving of this adorable sacrament,

From all hardness of heart, and ingratitude for so unspeakable a blessing,

Thro' thy irresistible power, which changeth the course of nature as thou pleasest,

Thro' thy unsearchable wisdom, which disposeth all things in perfect order,

Thro' thy infinite goodness, in bestowing thyself on us in this incomprehensible mystery,

Thro' thy blessed body broken for us on the cross, and really given to us in the holy communion,

Thro' thy precious blood, shed for us on the cross, and substantially present in the chalice of benediction,

Deliver us, O Lord.

We sinners, beseech thee, hear us.

That we may always believe nothing more reasonable, than to submit reason to faith, *We beseech thee, hear us.*

That, by this sacred oblation, we may solemnly acknowledge thy infinite perfections, and supreme dominion over all things,

That, by this sacred oblation, we may humbly acknowledge our dependance on thee, and absolute subjection to the disposal of thy will,

That we may eternally adore thy goodness, who standing in no need of us, hast contrived such endearing motives to make us love thee, and be happy,

That we may thankfully comply with thy gracious desire of being united to us, by a fervent desire of being united to thee,

That before we approach this banquet of divine love, we may sincerely endeavour to be reconciled to thee, and in perfect charity with all mankind,

That, at the moment of receiving thy sacred body, our souls may dissolve into reverence and love, to attend on and entertain so glorious a guest,

That, returning from this divine banquet, we may recollect all our thoughts to praise thee, and immediately apply our utmost endeavours to the amendment of our lives.

That, by this heavenly preservative, our hearts may be healed of their infirmi-

We beseech thee, hear us.

ties, and strengthened against future relapses,

That, as we adore thee here by faith, under these sacred veils, we may hereafter behold thee face to face, and eternally rejoice in thy presence,

Lamb of God, that takest away the sins of the world, *Spare us, O Lord.*

Lamb of God, that takest away the sins of the world, *Hear us, O Lord.*

Lamb of God, that takest away the sins of the world, *Have mercy upon us.*

The Antiphon.

THE glorious King of heaven and earth, to shew the richness of his bounty, hath prepared a solemn and splendid feast: and calls even the meanest of his subjects to sit down at his table by his gracious invitation: "Come to me all you that labour and are oppressed, and I will refresh you; for my flesh is meat indeed, and my blood is drink indeed."

V. Thou hast given us, O Lord, bread from heaven. Alleluia.

R. Replenished with all sweetness and delight. Alleluia.

V. O Lord hear my prayer.

R. And let my cry come unto thee.

The Prayer.

O God, who in this wonderful sacrament hast left us a perpetual memorial of thy passion; grant us, we beseech thee, so to reverence these sacred mysteries of thy body and blood, that we may continually perceive in our souls the fruits of thy re-

demption: who, with the Father, and the Holy Ghost, livest and reignest, world without end. *Amen.*

A Prayer in honour of our Lord's Passion.

I Beseech thee, O Lord Jesus Christ, that thy precious death may be my resurrection and life; thy sacred wounds, my remedy and cure; and thy most holy body and blood, my meat and drink. May thy blessed Passion bring me to everlasting glory; and let it be the joy, study, and desire, as it is the health and safety of my soul, to meditate on these thy mercies, both now and for ever. *Amen.*

*The VESPERS, or EVENING OFFICE,
according to the Roman Breviary.*

Our Father, &c. Hail Mary, &c.

V. Incline unto my aid, O God. R. O Lord, make haste to help me. V. Glory be to the Father, &c. R. As it was in the beginning, &c. Alleluia.

Anth. The Lord said, &c.

Psalm cix. *Dixit Dominus.*

1. **T**HE Lord said to my Lord; Sit thou at my right-hand.

2. Until I make thy enemies thy footstool.

3. The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies.

4. With thee is the principality in the day of thy strength, in the brightness of the saints, from the womb before the day-star, I begot thee.

5. The Lord hath sworn, and he will not repent: thou art a priest for ever, according to the order of Melchisedech.

6. The Lord at thy right-hand hath broken kings in the day of his wrath.

7. He shall judge among nations, he shall fill ruins, he shall crush the heads in the land of many.

8. He shall drink of the torrent in the way: therefore shall he lift up the head.

Glory be to the Father, &c.

Anth. The Lord said to my Lord: Sit thou at my right-hand. *Anth.* Faithful.

Psalm cx. *Confitebor tibi.*

1. **I** Will praise thee, O Lord; with my whole heart: in the counsel of the just, and in the congregation.

2. Great are the works of the Lord, sought out according to all his wills.

3. His work is praise and magnificence, and his justice continueth for ever and ever.

4. He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him.

5. He will be mindful for ever of his covenant: he will shew forth to his people the power of his works.

6. That he may give them the inheritance of the Gentiles: the works of his hands are truth and judgment.

7. All his commandments are faithful, confirmed for ever and ever; made in truth and equity.

8. He hath sent redemption to his peo-

ple: he hath commanded his covenant for ever.

8. Holy and terrible is his name. The fear of the Lord is the beginning of wisdom.

9. A good understanding to all that do it: his praise continueth for ever and ever.

Glory be to the Father, &c.

Anth. Faithful are all his commandments, confirmed for ever and ever.

Anth. In his commandments.

Psalm cxi. Beatus vir.

1. **BLESSED** is the man that feareth the Lord: he shall delight exceedingly in his commandments.

2. His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

3. Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

4. To the righteous a light is risen up in darkness: he is merciful, and compassionate, and just.

5. Acceptable is the man that sheweth mercy, and lendeth: he shall order his words with judgment, because he shall not be moved for ever.

6. The just man shall be in everlasting remembrance: he shall not feel the evil hearing.

7. His heart is ready to hope in the Lord: his heart is strengthened: he shall not be moved until he look over his enemies.

8. He hath distributed, he hath given to the poor: his justice remaineth for ever and ever: his horn shall be exalted in glory.

9. The sinner shall see, and shall be angry; he shall gnash his teeth, and pine away: the desire of the wicked shall perish.

Glory be to the Father, &c.

Anth. In his commandments he delights exceedingly. *Anth.* Let the name of the Lord.

Psalm cxii. *Laudate pueri.*

1. **P**RAISE the Lord, ye children: praise ye the name of the Lord.

2. Blessed be the name of the Lord, from henceforth now and for ever.

3. From the rising of the sun until the going down of the same, the name of the Lord is worthy of praise.

4. The Lord is high above all nations: and his glory above the heavens.

5. Who is as the Lord our God, who dwelleth on high, and looketh down on the low things in heaven and in earth?

6. Raising up the needy from the earth, and lifting up the poor out of the dunghill.

7. That he may place him with princes, with the princes of his people.

8. Who maketh a barren woman to dwell in a house, the joyful mother of children.

Glory be to the Father, &c.

Anth. Let the name of the Lord be blessed for ever. *Anth.* We that live.

Psalm cxiii. *In exitu Israel.*

1. **W**HEN Israel went out of Egypt, the house of Jacob from a barbarous people.

2. Judea was made his sanctuary, Israel his dominion.

3. The sea saw and fled, Jordan was turned back.

4. The mountains skipped like rams, and the hills like the lambs of the flocks.

5. What ailed thee, O thou sea, that thou didst flee, and thou, O Jordan, that thou wast turned back ?

6. Ye mountains that ye skipped like rams, and ye hills like lambs of the flock ?

7. At the presence of the Lord the earth was moved ; at the presence of the God of Jacob.

8. Who turned the rock into pools of water, and the stony hills into fountains of water.

9. Not to us, O Lord, not to us ; but to thy name give glory.

10. For thy mercy and for thy truth's sake, lest the Gentiles should say, Where is their God ?

11. But our God is in heaven : he hath done all things whatsoever he would.

12. The idols of the Gentiles are silver and gold : the works of the hands of men.

13. They have mouths and speak not ; they have eyes and see not.

14. They have ears and hear not ; they have noses and smell not.

15. They have hands and feel not ; they have feet and walk not ; neither shall they cry out through their throats.

16. Let them that make them become like unto them ; and all such as trust in them.

17. The house of Israel hath hoped in the Lord : he is their helper and protector.

18. The house of Aaron hath hoped in the Lord : he is their helper and protector.

19. They that fear the Lord have hoped in the Lord : he is their helper and their protector.

20. The Lord hath been mindful of us, and hath blessed us.

21. He hath blessed the house of Israel : he hath blessed the house of Aaron.

22. He hath blessed all that fear the Lord, both little and great,

23. May the Lord add blessings upon you : upon you and upon your children.

24. Blessed be you of the Lord, who made heaven and earth.

25. The heaven of heavens is the Lord's : but the earth he hath given to the children of men.

26. The dead shall not praise thee, O Lord, nor any of them that go down into hell.

27. But we that live praise the Lord, from this time, now and for ever.

Glory be to the Father, &c.

Anth. We that live do bless the Lord.

The little Chapter, 2 Cor. i.

BLESSED be God and the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations.

Anth. Thanks be to God

The Hymn. *Lucis Creator optime.*

O Great Creator of the light,
Who from the darksome womb of
night

Brought'st forth new light at nature's birth,
To shine upon the face of th' earth.

Who by the morn and ev'ning ray
Hast measur'd time and call'd it day ;
Vouchsafe to hear our prayers and tears,
Whilst sable night involves the spheres.

Lest our frail mind, with sin defil'd,
From gifts of life should be exil'd,
Whilst on no heav'nly thing she thinks,
But twines herself in Satan's links.

O may she soar to heav'n above,
The happy seat of life and love :
Mean time all sinful actions shun,
And purge the foul ones she has done.

This pray'r, most gracious Father, hear ;
Thy equal Son incline his ear !

Who, with the Holy Ghost and thee,
Doth live and reign eternally. *Amen.*

V. May my prayer, O Lord, be directed,

R. As incense in thy sight.

The Anthem for the Magnificat is different every Sunday.

The Magnificat, or Canticle of the Blessed Virgin, St. Luke i.

MY soul doth magnify the Lord,
And my spirit hath rejoiced in God
my Saviour.

Because he hath regarded the humility of
his handmaid ; for behold from henceforth
all generations shall call me blessed.

For he that is mighty hath done great
things to me, and holy is his name.

And his mercy is from generation to ge-
neration, to them that fear him.

He hath shewn might in his arm, he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat, and hath exalted the humble.

He hath filled the hungry with good things, and the rich he hath sent empty away.

He hath received Israel his servant; being mindful of his mercy.

As he spoke to our Fathers; to Abraham and to his seed for ever.

Glory be to the Father, &c.

The Prayer is the collect of the day: which being different every Sunday, you may say this that follows:

Let us pray.

LOOK down, we beseech thee, O Lord, upon this thy family, for which our Lord Jesus Christ did not scruple to be delivered into the hands of sinners, and to undergo the torments of the cross. Who livest and reignest with thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration of the B. V. Mary.

Anth. **O** Holy Mary, succour the miserable, help the faint-hearted, comfort the afflicted; pray for the people, intercede for the clergy, make supplication for the devout female sex; let all be sensible of thy help, who celebrate thy holy commemoration.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

GRANT, we beseech thee, O Lord God, that we thy servants may enjoy perpetual health of mind and body, and by the glorious intercession of blessed Mary, ever a Virgin, be delivered from present sorrows, and come to eternal joys, through our Lord Jesus Christ.

*A Commemoration of the Holy Apostles
Peter and Paul.*

Anth. **T**HE Apostle Peter, and Paul the doctor of the Gentiles, were they that taught us thy law, O Lord.

V. Thou hast established them rulers over the whole earth. R. They shall be mindful of thy name, O Lord.

Let us pray.

O God, whose right hand raised up St. Peter walking on the waves, that he might not be drowned ! and delivered his fellow apostle Paul from the depth of the sea, when he was thrice shipwrecked ; mercifully hear us, and grant that by the merits of them both, we may obtain the glory of eternity.

Of St. George.

Anth. **L**ET him that would come after me, deny himself, take up his cross, and follow me.

V. The just man shall flourish like a palm-tree.

R. He shall thrive like the cedar of Libanus.

Let us pray.

O God, who by the merits and intercession of blessed George thy martyr rejoicest the hearts of the faithful, mercifully grant, that what we ask in his name, we may obtain thro' the gift of thy grace.

For Peace.

Anth. **G**RANT peace, O Lord, in our days; for there is no other to fight for us but thou our God.

V. Let peace be made in thy strength.

R. And plenty in thy towers.

Let us pray.

O God, from whom are all holy desires, right counsels, and just works; give to thy servants that peace which the world cannot give; that both our hearts may be addicted to thy commandments, and the fear of enemies being taken away, the times may be quiet under thy protection. 'Thro' Jesus Christ, &c. *Amen.*

V. The Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful departed, through the mercy of God, rest in peace,

R. Amen.

Our Father, &c.

A Method for the Absent of offering Mass.

THOSE who are prevented from fulfilling the obligation of hearing Mass on Sundays or holidays, such as persons on a voyage at sea, or on a journey by land, through a country where a Catholic Priest, church, or chapel, can scarcely, or perhaps are absolutely not to be met with, may adopt the following method, recommended by Mr. Gother, of pious and learned memory.

Having first bewailed their misfortune, in not being present at this holy sacrifice, and fervently expressed their desire of being there, let them *in spirit* place themselves where they commonly hear Mass; and having in general begged of Almighty God to be made partakers of the holy oblation which is there offered to his name, let them afterwards apply themselves to the prayers commonly used at the time of hearing Mass; and without a doubt they will perform a devotion highly acceptable to Almighty God, and beneficial to themselves; being careful not to omit the principal parts thereof. For although the priest be not really with them, yet they are in spirit present before the altar with him, and in the presence of Almighty God, where the merits of Christ's sacred passion may be applied to their souls. Therefore will he most certainly hear them, if at the *Confiteor* they humbly acknowledge their offen-

ces;—if at the *Kyrie eleison*, they cry out for mercy;—if at the *Gloria in excelsis*, they give adoration and glory to God;—if at the *Collects*, they recommend their own and the Church's necessities;—if at the *Epistle*, they beg of him to imprint on their minds the truths he has revealed in the old Testament;—if at the *Gospel*, they make profession of living according to its maxims, and pray that its divine light be extended to all infidel nations;—if at the *Creed*, they adhere with a firm and lively faith to the articles it contains;—if at the *Offertory*, they offer up themselves as mystical victims;—if at the *Lavabo*, they pray to be cleansed from their sins;—if at the *Canon*, they form an act of oblation;—if at the *Elevation*, they adore Jesus Christ, imploring the benefits of his sacrifice;—if at the *Agnus Dei*, they beg forgiveness of their sins;—if at the *Communion*, they communicate in spirit;—if at the *Post Communion*, they return thanks; if at the *Benediction*, they implore the blessing of Christ;—if at the last *Gospel*, they pray to become worthy of contemplating his glory. By this method the soul is awakened, raised up, and united to God, in the exercise of those virtues which form a true christian life, and render its condition, as far as its present state can admit of, like that of the blessed in heaven.

FINIS.

CONTENTS.

	Page
THE principal feasts and holidays in the whole year expounded	11
An explanation of the colours which the Church uses in her service	29
Impediments to matrimony	30
Necessary rules for a christian.....	31
The beginning of the Gospel according to St. John	33
Christian Doctrine	34
A profession of Catholic Faith, extracted out of the Council of Trent, by Pope Pius IV.	39
An instruction for the morning.....	43
An exercise for the morning	46
Grace before and after meat.....	51
A prayer for scholars before study	ib.
Prayers to be said at night	52
The seven penitential psalms	60
The litany	69
Devout prayers which may be said after the litanies, according to the diversity of times and occasions.....	76
Prayers to beg the grace of the Holy Ghost	82
The thanksgiving, or Te Deum laudamus	84
A prayer for a special friend	86
..... for a friend in tribulation.....	87
..... for servants or hirelings	ib.
..... for the master or mistress of a family	88
..... for parents	89
..... for children	91
..... for husband and wife.....	ib.
..... for widows	92
..... for those who lead a single life ...	93

321

11/6

19

32

396

0

5

